THE Countermine:

Or, A short, but true

DISCOVERY

OF THE

Dangerous PRINCIPLES, and secret PRACTICES

OF THE

DISSENTING PARTY

Especially the

Presbyterians:

SHEWING

That Religion is pretended, but REBELLION is intended.

And in order thereto

The Foundation of MONARCHY in the STATE, and EPISCOPACY in the CHURCH, are Undermined.

The Fourth Impression with Additions.

2 Tim. 3. 6, 9. *For of this sort are they that creep into Houses. But they shall proceed no further; for their Folly shall be manifest unto All men.*

By *J. Nalson*, LL. D.

London, Printed for *Tho. Dring*, and *John Leigh*, and are to be sold by *Jos. Hindmarsh*, Bookseller to his Royal Highness, at the *Black Bull* in *Cornhil*, 1684.

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THE Introduction.

IT hath generally been the Fate of ſuch perſons as have adventured to ſpeak bold Truths, to ſuffer, even for their too much Charity: and the following Papers had too much of that preſaging and *mordacis veritatis*, to permit the Author to hope for impunity, if ever the Diſſenting Faction ſhould advance ſo much in Power, as to be able to revenge, what they could not refute; He well knew their temper, that they never forgive any who have offended them, unleſs they keep out of their reach; and that they had not been educated or accuſtomed to ſay *the Lord's Prayer*: And in truth he had the ſilly vanity to fancy, that, like *Paris*, he ſhould ſhoot them, as he did *Achilles*, (whoſe heart it ſeems for all his valour, lay very near his heels) and that they ſhould not be able to make

any diſcovery from what Quiver the Arrow was taken; and in this confidence he hugged himſelf, and laught in his Sleeve, to think how the *Hornets* into whoſe Neſts he had conveyed the fire, would buz about, to find where to fix their ſtings.

But by a little accident, the poor *Engineer* was drawn out of his ſafe retrenchment, and as innocently diſcovered, as he thought he was ſecurely concealed; for a young Gentleman, a near Relation, walking in the Room, as the Author was ſealing up the Pacquet wherein was the Copy, in order to the ſending it to *London* to be Printed, he got a glancing view of the running Title; and after the Book came abroad, happening to be in ſome company, where an inquiry was made who ſhould be the Author, and one preſent fixing it upon Dr. *Marchemont Needham*, the young Gentleman innocently, thinking he ſhould not do Juſtice, if he let it paſs ſo, and having no manner of precaution, he fairly laid the Child at the right Door, and poſitively averr'd to the Company who was the true Parent, and

and to convince them, declared by what accident he came by the diſcovery: after which it was no longer a ſecret, but run from hand to hand, without a poſſibility of ſtopping it.

The *Faction*, who found themſelves ſeverely, becauſe truly, expoſed by the *Characters* there given, and alarm'd at the unexpected firing of a Beacon, which gave the whole Nation warning of the Invaſion, which they were about to make upon the Government both Civil and Eccleſiaſtical, were infinitely gall'd and netled at it; and ſo much the more, as they ſaw there was no fence for a Flail, no tolerable anſwer to be made to a Book, which in a manner wholly conſiſted in matters of Fact; and thoſe matters too, ſo eaſie to be proved upon the *Diſſenters*, that it was obvious to every obſervation, even at the firſt view and reading, that thoſe were their very Doctrines, Principles and Practices, throughout the Nation, which were there detected; and as plain and eaſie to be foreſeen, That Sedition, Diſorders and Rebellion were the natural, neceſſary, and unavoidable effects

and consequences, of their dangerous Positions and restless endeavours, if some timely application, or some miraculous Providence did not give them a check.

They therefore wisely thought it worth no other Answer, than the old thred-bare Calumny, which they so liberally bestow upon whatever is Orthodox or Loyal; and contented themselves with confuting it by whole-sale, reporting it to be written by a *Papist*, and *that* they knew in the opinion of their *Party* would write Hell and Damnation upon it, as sure as if it had been written by a Cousin german of the *Devils*; and I am confident most of their wise Disciples would no more have dared to look into it, than if it had been one of Dr. *Faustus*'s Books of Conjuration, and that every leaf had been charged with an infernal Legion, and *Mephistophiles* ready upon the opening of it, to bring them all about their Ears for Employment. And indeed this was a favour the Author expected from them; lying and slandering at all adventures, even the most unknown Persons, especially

cially where it may be ſerviceable to the intereſt of the *Party*, and the *Good Old Cauſe*, being a ſort of ingenuity and breeding particularly familiar to theſe great Pretenders to truth and ſanctity; only ſweet Mr. *Richard Baxter*, who rather than ſtick out at ſcribling, will write the Right hand againſt the Left, and I am perſwaded, if Men were to be duck't for ſcrawling, as Women are for ſcolding, would like the Jailors wife, have the Pen in one Hand and Paper in the other above Water, though his Head were under; Even Mr. *Baxter* himſelf being zealous for the Cauſe, having faggotted up a world of Books to anſwer in a *Title Page*, and among the reſt the *Countermine*, for haſt or brevity, is pleaſed to paſs it over and ſay never a word; and yet his *Reverence* has told the world, he has anſwered it: Juſt like the *Porter* who was ſent to a Gentlemans Chamber with a Note, and ordered to bring an Anſwer; who returning for his Groat, being asked for an Anſwer; yes, quoth he, I had an anſwer: well, and what was your anſwer, what ſaid the Gentleman to you? Why, ſaith

the *Porter*, he gave me an anſwer; and being further preſt, with this Queſtion, What did he ſay to you? why, replyed the learned *Porter*, according to Mr. *Baxter*'s way, He ſaid juſt nothing at all, and that was his Anſwer.

But, notwithſtanding all their little Arts and great Envy, thoſe Papers had the good fortune to meet with a more favourable reception from all honeſt and ingenuous Loyal Men, than poſſibly they could in juſtice either hope for, or pretend to; and the importance of the truth, together with the loyalty of the intention, made ſome compenſation, for their other defects and imperfections; nor was it long before the actions of the *Faction* began to make it viſible to the Nation, how neceſſary a State, as well as Paper *Countermine*, was, to obviate the wicked and deſperate deſigns, which the *Diſſenters* had ſo long, and ſo induſtriouſly as well as ſecretly been compaſſing, contriving and carrying on, to blow up the Government both in Church and State.

And ſo near the hearts of the *Party* did the revenge which they owed the Au-

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thor of those Papers lye, that he was the very first person, of whom they thought fit in the Parliament which met at *Westminster* the *6th.* of *March* 1678. to make a publick example; thereby to inform others, *To be wiser, than to be Honest and Loyal.* It is true indeed that the Author had a little before that Sessions, written a sheet, under the title of a *Jesuit from* Paris, *to his Correspondent in* London, which by anticipating the designs of the *Faction*, and shewing that the *Dissenters* were taking the work out of the *Papists* hands, and were upon a more expeditious Method to ruine and subvert the Government, stung them extreamly; but, as a leading Gentleman of the then House of Commons informed the Author while he was in custody, and complaining of the hard measure he received, having never in his whole life done any thing to his knowledg, but what he believed, as well as others, was honest, and loyal, and for the service of the *King* and the Church. Why Sir, said he, how can you imagine, but that your forestalling of our Market, and telling the world beforehand what

we intend to do, must needs vex and exasperate us extreamly; but then to lay your Finger just upon the sore place, and tell us, that our falling foul upon the Church, and Ministers of State, would so imbroil us, as must necessitate our Dissolution, was by no means to be indured; for indeed they endeavoured to have it believed, that the *King* durst not dissolve them, thereby to animate their own, and discourage the *loyal Party*: but, added he, Sir you were the Author of the *Countermine*, and now they have gotten you into their hands, they will lash you to some purpose. Which truly, to do them justice, which is more than they either did the *King*, the Nation, themselves or me, they did very effectually by six Weeks Imprisonment, and the extraordinary charges and Fees, which *Topham* the Serjeant at Arms, and his Spunge *Wood* the Messenger exacted from me, though I imagine Mr. *Topham* being one of the *Kings* Sergeants within the Statute of 13 *R.* 2. Cap. 6. did not do it by vertue of that Law, which saith in favour of the *Kings* Liege people, *That the King prohibiteth them,*

them, viz. Sergeants at Arms, *to meddle with any thing that toucheth not their Office. And that they do no Extortion, nor Oppreſſion to the people, upon pain to loſe their Office, and to make Fine and Ranſome at the Kings pleaſure, and full ſatisfaction to the Party.* Which laſt clauſe the Author recommends to Mr. *Tophams* conſideration in the intervall of Parliaments, and of which he may poſſibly hear farther from the Author and others in due time; and ſo may another Gentleman, who was very zealouſly buſie by ſubornation, to have ſomething ſworn againſt me which was Capital; and a third, who poſted a Letter into the Country to the *Diſſenters* of my Pariſh, that they ſhould muſter up what Informations they could againſt me, and ſend them up to him, for now was the time to do my buſineſs, though it has ſo happened ſince, that the Gentleman has done his own; and the Country Conventiclers were not ſuch good Maſters of Subornation, as to venture to atacque the reputation of a perſon, who had never done them greater injury than in his endeavours by force of Argument to undeceive them.

Loſers

Loſers they ſay may have leave to ſpeak, and the Author, as he is a Freeman, and a Freeholder of *England*, would gladly for his own ſake and thoſe of the ſame Rank with him, receive information and ſatisfaction by what authority contrary to *Magna Charta*, as he conceives, both as he is a Clergyman and a Freeman, he was impriſoned by thoſe perſons who are his, and the reſt of the Freeholders of *Englands* Repreſentatives: for the words of the *Magna Charta* Chap. 29. are plain, That no Freeman ſhall be impriſoned, *&c.* or any way deſtroyed, *Niſi per legale Judicium Parium*, but by the ordinary proceſs and courſe of Law. And it is to little purpoſe, that the Freemen are ſecured againſt arbitrary power in the *King*, if they be not ſo too, from their fellow Subjects; and if a man muſt be a ſlave, he is a fool that would not chuſe to be ſo to one Man of Gods appointment, rather than to five hundred of his own chuſing.

Now if the Freeholders Repreſentatives in the Commons Houſe have ſuch a power of Impriſoning and deſtroying Freemens

Freemens Eſtates by exaction of Arbitrary Fees, *&c.* they muſt derive that Authority either from the *King*, by whoſe Writ they are choſen and called thither, or from the Freemen who elect them and ſend them as their Subſtitutes to ſerve in the Commons Houſe as their Repreſentatives.

That they derive no ſuch power from the *King*, is evident by the *Writ of Summons*, which commands them to come to the Parliament, *Plenam & ſufficientem poteſtatem habentes ad faciendum, & conſentiendum hiis quæ de Communi Conſilio (favente Domino) coordinari contigerit*, &c. Having full and ſufficient power to do and conſent to thoſe things, which by joynt conſent, with Gods leave, ſhall happen to be there accorded. And here I am aſſured is not one ſyllable impowering the Commons ſeparately from the Lords to impriſon or puniſh their Electors by exaction of Fees, *&c.* It is true that as they are in ſome ſort the Grand Inqueſt of the *Nation*, they may preſent Offenders, and deſire that they may be brought to a legal Tryal, either before the *Lords in Parliament*, as the ſupreme

ſupreme Judicature of the *Nation*, or at Common Law before the *Judges* in any of his Majeſties Courts at *Weſtminſter* or elſewhere. And what other power they may have over their own Members by the *Lex Parliamenti*, is not my province to inquire or determine; it is enough that to me it does not appear that as a ſeparate Body from the Lords, they have by any Authority derived from the *Kings Writ*, any power to impriſon or puniſh their fellow Subjects the Freeholders of *England*, who chuſe and ſend them thither to ſerve as their Subſtitutes and Repreſentatives in the Commons Houſe of Parliament.

And as certainly if they have not any power over the liberty of their fellow Freemen, by the *Kings Writ* and Authority, nor by any Statute Law, they have none at all. For the *Freeholders* who chuſe them out of their own number, cannot give them more or greater power and Authority than they have themſelves; for it is a moſt certain and undiſproveable truth, *Inter pares non datur poteſtas*; Where Men are equal, another perſon hath not more Authority over

over me than I have over him; and *Nil dat quod non habet*, I can never beſtow that upon another which I have not my ſelf; there is no way to make a Silk Purſe of a Sows hair. And I am very well aſſured, that all the *Freeholders* of *England* in a Lump, though they have never ſo much a Months mind to it, have not *eo nomine*, as *Freeholders*, the leaſt ſhadow of power to impriſon my perſon for an Hour, or exact 2*d.* from me, but that I ſhall have a very good remedy at Law againſt them, a verdict and ſufficient Damages as well as Coſts of ſuit againſt them, alwayes provided that it be *Per legale Judicium Parium*, and that there be no true Proteſtant *Ignoramus's* in the Pannel.

But if there were no other Argument againſt this way of procedure, it ſeems perfectly contrary to the unrepealable and eternal Law of *Reaſon and Nature*, that any perſon or perſons ſhould have a power of Puniſhing, who have no power of making Reparation to injured Innocence. Now ſuppoſe upon an Information a Gentleman is brought to his knees before his Repreſentatives,

and

and upon full hearing proves not in the leaſt guilty of the Crimes whereof he is accuſed, and his Accuſer is a Member of the Houſe, and by virtue of Priviledge ſacred *in ſæcula ſæculorum*, and one of his Judges too into the bargain; who now ſhall make him reparation for his loſſes of Liberty, Time, Mony and Reputation? who ſhall make his Poſterity ſatisfaction for the infamy of being a recorded criminal in the Journal Book? The whole Houſe and every individual Member think themſelves under no manner of obligation to do it, for what is every mans work is no bodies; nor indeed can they by their own Authority do it, or compel the Informer, without the aſſiſtance of the Common or Statute Law, by Action commenced in ſome Court of Judicature. Whereas all other Courts have a power within themſelves by virtue of the *Kings* ſupreme Authority, as well to give Damages, and compel Informers to make Reparation to the Innocent, as to acquit them, or puniſh the Criminals. But Divine Juſtice has in ſome meaſure taught me not to ſeek to carve my own revenge,

revenge, since the other day I saw Mr. *Trenchard*, the person that informed against me, and moved the House to have me sent for in Custody, sent by a Warrant to the Tower of *London*, *in salva Custodia* for High-Treason. Who had he followed the conduct of his better *Genius*, believed what I writ honestly, and let me be at quiet, he and the whole Party might, to my great satisfaction, have escaped this danger, and proved me a false Prophet at a cheaper and more advantagious rate by far, than that which they have taken to prove me a true one, at no less price than their own Lives and Fortunes.

Nor will it now seem strange at all that the storm of their displeasure should be levelled and fall upon so inconsiderable a head; when it is considered that the wicked Principles, and Rebellious intentions of the *Dissenting Faction* were by that Head and Hand exposed to the view of the Nation, and the Vizor of *Religious* Sanctimony, (under which they covered the hideous Face of the blackest Treasons and Conspiracies,) was thereby pulled off, and in truth as they have

have managed their affairs, they have taken immortal pains to verifie every tittle of the *Countermine*, and to juſtifie the truth and honeſty of the Author, having by all their late actions, but more particularly by this late diſcovered execrable conſpiracy, made it evident beyond doubt or contradiction, that it was, *A ſhort but true diſcovery of the dangerous Principles and ſecret Practices of the diſſenting Party, ſhewing that Religion was pretended, but Rebellion intended.* And that this may moſt demonſtratively appear, Let us take a ſhort view of the actions of the *Party* for about this laſt 20 years or ſomething more.

There is nothing which the *Diſſenters* ſeem ſo much to value themſelves upon, as their being ſo inſtrumental, as they always boaſt, in his *Majeſty's* happy reſtauration: and mighty angry they are that they may not have the liberty to ſend him again to travel; and a thouſand Reproaches have been thrown upon him, as if he had not come out of the debt of the *Faction*, for this exceſſive act of Grace they pretend to have done him; but one of the moſt daring and

inſolent,

insolent, is that which was publisht under the *Title of a just and modest Vindication of the Proceedings of the two* Westminster *Parliaments*, being in truth a most seditious and virulent *Pamphlet*, against the Kings Gracious Declaration of the causes that moved him to dissolve the *Oxford Parliament*, wherein the modest *Pamphleteer*, does with the utmost impudence accuse the *King* of the breach of all the obligations of Honour, Justice and Conscience; thereby to debauch the Subjects from their Duty and Allegiance. For, saith he, *pag.* 29. *All obligations of Honour, Justice and Conscience are comprehended in a grateful return of such Benefits as have been received*; *and*, adds he immediately, *Can his Majesty believe, that he doth duely repay unto his Protestant Subjects, the kindness they shewed him, when they recalled him from a miserable helpless Banishment, and with so much dutiful affection placed him in the Throne*, &c. Now will I make it appear, first, That the *Dissenting Faction* had not the least grain of this boasted Loyalty or dutiful affection, to which they make such confident Pretensions,

but that on the contrary, they were at all that ever they could do to keep him out of the Throne, even to the laſt gaſp of their hopes or poſſibility, never giving it over, even then when miraculous Providence, in deſpight of them and all their indeavours, and to their confuſion and amazement, reſtored him to his undoubted Right, the Imperial Crown of theſe Realms, from which theſe very *Diſſenting Proteſtant* Subjects out of ſtark Duty and Loyalty had ſo long kept him; and would till this very day have done ſo ſtill, had it been in their power.

And Secondly, I will make it appear, That ever ſince his Majeſty re-aſcended the Throne of his illuſtrious anceſtors, they have been continually indeavouring to ſhake his Throne, to weaken the Prerogative, undermine his Power, and to deſtroy both his Majeſty, and this antient and moſt excellent Hereditary Monarchy.

For the Firſt Particular; concerning the unwillingneſs of the *Diſſenting Faction* to reſtore the *King*, and bring him from his exile to his Throne, that I may make

make it clear to the view of the whole World, I will preſent the Reader with the tranſactions of thoſe. *Proteſtant* Subjects out of the *Journal* of the then pretended Houſe of Commons in the Year 1659.

After the death of that infamous Rebel and Uſurper *Oliver Cromwel*, that the Government was bandied like a Tennis-Ball from one hand to another, at length the remainders of the old 41 Houſe of Commons got once again into S. *Stephens Chappel*, and how much they deſigned to reſtore the *King*, will appear by their own Memorials, for upon *Thurſday February* 23. 1659. which was not much above two Months before the *Kings* happy Return, the Commons appointed a Council of State conſiſting of 30 perſons, whoſe former known activity againſt the King (ten of them having been, and being Colonels in the Army) was a very probable expedient towards his Reſtauration, their names were as followeth:

Mr. *William Pierpoint.*	Col. *Edward Harley.*
L. *Fairfax.*	Sir *John Pots.*

Mr. *John Crew.*	*Denzil Hollis* Esq;
Col. *Morley.*	Col. *John Birch.*
Sir *John Evelyn Wilts.*	Sir *William Waller.*
Col. *Richard Norton.*	Col. *Popham.*
Sir *John Holland.*	L. Com. *Widdrington.*
Sergeant *Maynard.*	Sir *John Temple.*
Col. *Rossiter.*	*John Weaver* Esq;
Sir *Gilbert Gerrard.*	Mr. *Richard Knightley.*
Arthur Anneſly Esq.	*Oliver St. Johns.*
Sir *Harbottle Grimston.*	Col. *Edw. Montague.*
John Trever Esq;	Col. *George Thomson.*
Sir *Ant. Ashley Cooper.*	*John Swinfen* Esq;
Sir *Richard Onslow.*	Sir *William Lewis.*

The great fear they were in was, that General *Monk* was driving a bargain with the City, the Loyal Party, and the *King* himself; and therefore all the arts imaginable were used to take him off, and rivet him fast, if possible, to the then usurping *Presbyterian Faction.* And to set the City against him, and them against the King, they attacqued him with the temptations of Honour, Power and Riches: For upon *February* 25. an Act was brought in, *Constituting* George Monk *Esq; Captain General and Commander in chief under the Parliament, of all the Land Forces in* England, Scotland *and* Ireland. But he had already the real power

power of the Sword, and that was it they were afraid of, and this was only a pretty politick ſort of liberality, to have the Nation believe the Power he had was the gift of the *Faction*, when in truth, they could not tell which way to get it out of his hands; and therefore the next policy was to tye *Monk* and his Sword to their ſide. And to make ſure of him, that he ſhould not uſe it in favour of the *King*, they found out a ſtratagem which they thought, meaſuring other peoples Corn by their own Buſhel, would link him firmly to their Intereſts, and be ſure to ſet him at diſtance enough from his Majeſty, by beſtowing upon him an eſtate out of the remainder of the *Kings* Lands, which yet were left undivided among themſelves. To which purpoſe upon *Monday February* 27. 1659. a Bill was brought in, and read, *For ſetling the Honours and Manors of* Hampton-Court, *and other Lands upon his Excellency General* George Monk *and his Heirs.* Now can any mortal man believe that theſe men had any in-

tention of reſtoring the *King*, when they were ſo buſie about ſetling his Honors and Maners upon the General and his Heirs? No ſuch matter I will aſſure you! they were ſinging *O be joyful*, among themſelves, receiving congratulatory Letters and Addreſſes from all Quarters, for their own happy return to the uſurped Government; which was celebrated with a day of publick Thankſgiving, and Muckle Glee, by the *Diſſenters*, eſpecially the *Presbyterians*, throughout the whole *Nation*. And upon *Wedneſday February* 29. *Calamy* and *Manton*, two famous Pulpiteers of the *Faction*, having exerciſed their faculties in abuſing Religion, and giving God thanks, for reſtoring, as a Bleſſing, not the *King* I aſſure you, but, the remainders of that Parliament, which was the greateſt Curſe that ever came upon this Nation, they were, *ordered to have the thanks of the Houſe for the Thankſgiving Sermons for the union of the Parliament, and reſtoring the members of the Parliament to the diſcharge of their Truſt.* Do but obſerve now how unanimouſly zealous theſe

theſe *Proteſtant* Subjects were, *to recall the King from his miſerable helpleſs exile.*

One can imagine no leſs neither, by their kind treatment of thoſe who had formerly ſuffered for their Loyalty. For the ſequeſtration trade went on ſtill, and upon *Saturday March* the 3. an Order was made in the Houſe, *That* 3943*l.* 12*s.* 05*d. halfpenny*, *ſhould be paid to* Henry Peck *Eſq*; *out of the ſequeſtred Eſtates of* the *L.* Vaux, *Sir* Percy Herbert *and his Lady*, *Sir* Charles Smith, *alias L.* Carrington, Francis *Viſcount* Mountague, *and the Lady* Nevil. By which it appears, that all the kindneſs theſe dutiful *Proteſtant* Subjects had for the *King*, could not at that time induce them to abate any of his *Party*, a ſingle halfpenny of the ſequeſtrations laid upon them for their Loyalty.

But by this time the *Rumpers* began to perceive, that they were almoſt out at the Elbows, and that the Nation was e'en quite tired of them, and that the people, as faint as they were under all the preſſures with which they had almoſt broken their Backs, yet were reſolved to make a vi-

gorous effort to dismount them out of the Saddle of Government. And one would think that when they saw themselves so near their fatal dissolution, if ever they had any kind thoughts for the *King*, they should now upon making their *last Will and Testament*, have given him the Crown as a Legacy; and at this time, when they saw the tide so vigorously turning, have made all the application imaginable to ingratiate themselves, and with *Shimei*, have made hast to have been the first to invite him home, and make some atonement for their former cursings: But so far were they from this, that even to the last gasp of their Authority, they were at all that ever they could possibly do, still to keep him out. A dissolution they foresaw was unavoidable, and therefore they imployed even their last convulsive strugglings, and exerted their utmost strength so to clog the *New Elections*, that not a friend of the *Kings* to the third and fourth Generation might get into the *Commons House* to give him a Vote. The *Solemn League and Covenant*, that traiterous *Oath* which had ruined his Father,

ther, was again furbiſhed up anew, and the *Presbyterian Dagon* ſet up, that the people might fall down and worſhip it; though now the fall it had gotten, had left it neither head nor hands, nothing but the Stump and the Rump of a *Covenant*. The *Militia* was to be diſpoſed of, and ſetled in ſuch hands, and fenced with ſuch an Oath as might be ſure to permit the Sword to fall into no hands but ſuch as would draw it againſt the *King* and his Party. *Proviſo's* and Limitations were enacted to keep out all ſuch as had but the ſuſpicion of Loyalty from being choſen Members of the Houſe. And it was fairly offered to debar all the Freeholders of *England* who had any loyalty or honeſty left, from giving their Votes in future elections; and in ſhort all was done, that they could do in their declining and decrepit Age.

For upon *Tueſday February* 28. L. Ch. Juſtice *S. Johns*, Sir *Peter Wentworth*, Mr. Sergeant *Maynard*, Mr. *Parker*, Sergeant *Glyn*, Sir *Anthony Irby*, Mr. *Povey*, Sergeant *Twiſden*, Mr. *Hungerford*, and all the Gentlemen of the Long Robe were

were appointed a Committee to draw up ſuch qualifications as were neceſſary for regulating the Elections to the ſucceeding Convention, which they were pleaſed to call a *New Parliament*.

Upon *Monday Martii* 5. It was Ordered, *That the Solemn League and Covenant be reprinted, and publiſhed, and ſet up, and forthwith read in every Church, and alſo read once every year according to the former Order of the Parliament, and that the ſaid Solemn League and Covenant be alſo ſet up in this Houſe.* So that it is plain they thought that their *Covenant* ſhould like a Bond ſtand and remain in full Force, Power and Virtue many years. And I am aſſured that the *King* and their *Covenant* could not both Reign in *England*.

Tueſday March 6. Mr. *Weaver* reported the amendments to the Bill for ſetling Lands on his Excellency General *George Monk* and his Heirs, which was read, and upon the Queſtion ordered to be ingroſſed.

Monday March 12. A Bill ingroſſed for ſetling the Militia of *London*, *&c.* was Read, Paſſed, and ordered to be Printed.

The

The Houſe then reſumed the debate upon the Bill for the Militia of *England*, *Scotland* and *Ireland*, and a certain *proviſo* in that Bill having been recommitted to Sir *William Lewis*, Mr. Sergeant *Maynard*, Mr. *Crew*, Mr. *Prinne*, Mr. *Anneſley*, Mr. Sergeant *Glyn*, Mr. Soll. *Ellis*, Mr. *Sharpcot*, Sir *Gilbert Gerrard*, Mr. *John Stephens*, Sir *Anthony Aſhley Cooper*, Mr. *Weaver*, Col. *John Birch*, and Col. *Roſſiter*; Mr. Sergeant *Maynard* reported from the ſaid Committee the *proviſo* in theſe words, *viz. Provided that no Commiſſioner, or Commiſſion Officer ſhall exerciſe any the Powers or Authorities herein mentioned, or any thing do in purſuance thereof, until that He, in the preſence of five or more of the ſaid Commiſſioners, ſhall firſt acknowledg and declare in theſe words following*, viz.

I A. B. do acknowledg and declare, That the War undertaken by both Houſes of Parliament in their Defence againſt the Forces raiſed in the name of the late King, was juſt and lawful, and that Magiſtracy and Miniſtry are the Ordinances of God. Which

Which being read a first and second time, and upon the Question Ordered to be ingrossed, and the said *proviso* being accordingly read and ordered to be a part of the Bill, the said Act so amended being put to the Question passed, and it was ordered, *That this Act be forthwith Printed and published.*

Who can make the least scruple now, for the Soul of him, but that these good *Protestant* Subjects the *Dissenters*, being brim full of Repentance for their past errors and Crimes, and of loyalty and resolutions of amendment for the future, intended to shew their mighty kindness to the *King*, *in recalling him from a miserable helpless banishment, and with so much dutiful affection to place him on the Throne?* And is it not strange now that any man in his right wits should judge the quite contrary of them, and by their trusting the Militia only in such hands as would justifie the lawfulness of the Rebellion, and by consequence the murther of *King Charles* the first, and the banishment of *King Charles* the Second, which were the effects of that war, that they intended still to keep him in his miserable and

and helpleſs baniſhment, and for ever out of the Throne? But this is the incomprehenſible loyalty and dutiful affection of theſe *Proteſtant* Subjects the *Diſſenters*; and thus zealouſly did they labour for his Majeſties happy reſtauration.

Well! but to make ſure work on't, the *Faction* having now as they thought ſufficiently ſecured the *Militia*; their next ſtep towards dutifully reſtoring the *King* and placing him upon the Throne, was by the qualifications for the *New Parliament*, to exclude all his Friends, and if poſſible to ſecure the elections to themſelves again, or however to thoſe only who were of the ſame leaven with themſelves; which certainly muſt needs be an extraordinary advance towards his Majeſties reſtauration, it being impoſſible to be doubted, but that the *Kings* and Monarchies avowed enemies, who injoyed by rapine and uſurpation, the power and the ſpoils of the *Kings* Eſtate and the whole Nation, muſt needs be much more zealous, to their own undoing, to recal his Majeſty to the Throne, than his

his poor pitiful friends, who had loſt and ſuffered ſo much, and ſo often hazarded all their lives, liberties, and what eſtates were left them, to bring it to paſs.

Let us ſee then; upon *Tueſday March* 13. 1659. Mr. *Corbet* reports the qualifications for perſons to be Electors, or to be elected to ſit and ſerve in Parliament.

And it was reſolved upon the Queſtion, *That all and every perſon and perſons, who have adviſed or voluntarily abetted, or aſſiſted in any war againſt the Parliament ſince the* 1. *day of* January 1641. *unleſs he or they have ſince manifeſted their good affections to this Parliament, ſhall be incapable to be elected to ſerve as Members in the next Parliament.*

And becauſe this was not ſecure enough, a certain Gentleman of the Long Robe, who has had a long time of repentance, affirming *that Malignancy*, as loyalty was then called, *was intailed upon Families*, and the Sons would be of the ſame temper with their Fathers, a further clauſe was added the next day upon ſecond thoughts, *March* 14. *Excluding*

cluding and diſabling not only all ſuch as had adviſed, or voluntarily abetted or aſſiſted in any War againſt the Parliament, &c. *actually themſelves, but his or their Sons were alſo diſabled,* as being guilty of original loyalty, and by no means fit to be truſted, *from being elected.* And then it was alſo further

Reſolved upon the Queſtion, *That he that ſhall enter into the Parliament, who is not qualified as aforeſaid, ſhall be deemed no Knight, Citizen or Burgeſs, nor Baron for the Parliament, nor ſhall have any Voice; but ſhall be to all intents, conſtructions and purpoſes, as if he had never been returned nor elected Knight, Citizen, Burgeſs or Baron for the Parliament, and ſhall ſuffer ſuch pains and penalties, as if he had preſumed to ſit in the ſame, without Election, Return or Authority.*

There was ſtill one ſcruple behind, which troubled their *tender Conſciences* moſt wonderfully; and that was, ſince they foreſaw the *Houſe of Lords,* which before had been voted uſeleſs and dangerous, would now again re-aſſume their antient Right in the *next Parliament,* how to model them too, ſo as that the *King* might

might receive no manner of benefit or assistance from them neither; and therefore they were graciously pleased to give their *Lordships* leave to sit again, provided they were only those *Lords* who had been actually zealous in the *Rebellion* and no others. For upon *Friday March* 16. this *Proviso* was entered in the Qualifications for the *new Parliament.*

Provided always, and be it declared, that the single actings of this House inforced by the pressing necessities of the present Times, are not intended in the least to infringe, much less take away that antient and native Right which the House of Peers, observe, consisting of those Lards who did ingage in the Cause of the Parliament, against the Forces raised in the name of the late King, and so continued until 1648. *had and have to be a part of the Parliament of* England. So that it is a plain case that they meant, that the other Lords, who had been guilty of duty and loyalty to the *King*, either had not, or by taking the *Kings Party* against the Rebels, had lost and forfeited that antient and native right of being

being a part of the *Parliament of England*: and that the next House of *Peers* was only to consist of such *Lords* as had rendred themselves conspicuous to the Nation by their zealous prosecuting of the Rebellion; and by their perseverance in it till the *King*'s head was cut off in 1648. had secured to themselves their antient and native right of *Peerage*. And how marvellously solicitous, they who had contributed and assisted to the murther of the Father, must of necessity be to recal the Son, is so easie to apprehend, that the *Protestant Dissenters* cannot chuse but wonder extreamly, that the *King*'s loyal Protestant Subjects cannot from such clear proof observe how much the *King* and they are obliged to them *in Honour, Justice and Conscience, for recalling the King from his miserable helpless banishment, with so much dutifull affection placing him on the Throne*, and restoring his Party to the possession of their Lives, Liberties, sequestred Estates and lost Laws and Religion.

Good God! that these men should have such a stock of profligate impudence, after they had robb'd the *King*

and all his poor miſerable diſpoiled Friends, of all that ever they had in the whole world, except their deſpiſed loyalty, which was then thought worſe than nothing, ſhould now fall to plundering that too from the poor *old Cavaleers*; and that nothing ſhould ſerve their turns, unleſs they may be permitted to arrogate and uſurp thoſe virtues, which I dare boldly pronounce never entered into their Hearts, unleſs it were to torment them with envy, fear, hatred, and the utmoſt implacable deteſtation, both againſt them and all thoſe who were poſſeſſed of them.

But now in deſpight of the *Devil* and theſe *John a Cumbers*, the Nation was ſo univerſally bent upon recalling the *King*, that there was not the meaneſt Peaſant almoſt, but ſaw that our ruine was inevitable without him, and therefore the only modiſh Song among them was, *When the King comes home in peace again*, and you ſhould hear the poor Swains whiſtling this Treaſon after the very Plough and Cart. And therefore conducted by a miracle of Providence, his ſacred Majeſty, re-aſcended

the Throne and came upon the auſpicious 29 of *May* 1660. from his miſerable helpleſs baniſhment, without the help even of a good wiſh from the *Proteſtant Diſſenters*, who dreaded his coming almoſt as much as the diſmal day of Doom, and I remember it gave occaſion of divertiſement to ſee ſome of the *High-ſhoe Sequeſtrators* and Country Committee Men, who had imperiouſly given Law to the whole Country where I then was, look ſo miſerably dejected, that it was difficult to know whether they were living or dead.

It is true indeed, ſome of the greateſt ſticklers againſt the K*ing*, ſeeing his return inevitable, were for the Beggers Buſh politicks, *Since thou art choſen* K*ing moſt mighty* Clauſe, *who would not have thee choſen?* and making a virtue of neceſſity, began now to ſtickle as buſily for his coming in, when they could not keep him out, as the greateſt loyaliſts: and they have been very well paid in Honours and Places of real profit and truſt, for this counterfeit zeal and pains; and to ſay truth, they have as well requited his Majeſties bounty and grati-

tude, witneſs the late Earl of *Shaftsbury* and others, whoſe names are now, God be thanked, far better known than truſted.

But the *King*, certainly the moſt merciful, tender and compaſſionate Prince in the world, preſently eaſed them of their greateſt fears, which was an after reckoning, and it is hard to determine, whether *He* out of his royal and innate clemency and goodneſs, or the *Proteſtant Diſſenters* out of fear for their forfeited Heads were more anxious for the paſſing of an Act of general Pardon and oblivion. But paſſed it was, and it may be with one *Proviſo*, too little for the *Kings* ſafety and the Nations quiet. *viz. That whoſoever for the future ſhould be found in any ſort either by Preaching, Printing or ſpeaking, to revive the fears and jealouſies which brought on the laſt rebellion, to move ſedition againſt the* King *and Government, or to the diſturbance of the peace of the Church and State, ſhould loſe all the benefit of that gracious Act.* Which as it had been but highly reaſonable, ſo would it have been of great advantage even to theſe *Proteſtant Diſſenters*, who

for

for want of ſuch a curb, have ever ſince run at neck or nothing towards a new Rebellion.

For no ſooner had the *Diſſenters* got the Act of Pardon at their Backs, and an acquittance in full for all the arrearages due to Juſtice from the beginning of the world to that preſent day, under the *Kings* Hand and Seal, but they began immediately, to run briskly upon a new ſcore, and which is the ſecond particular I undertook to prove; the *King* was ſcarcely well ſeated in the Throne, but theſe State *Moles* began buſily as ever to undermine it.

I ſhall not need to be prolix in this matter, the following Papers are a clear deſcription of their methods, and the movement of the whole Machin from the ſmalleſt Wheel to the greateſt weight and ſtrongeſt Springs; and I ſhall only therefore briefly recount ſome matters of fact which are confirmations of their deſigns and intentions.

And I think I need not draw the figure at large, by giving an *Hiſtorical account* of the ſeveral Plots of *Venner* and his mad aſſociates; nor of that in

Yorkſhire by the Republican and *Cromwellian* Party; of that in *Ireland*, which was alſo laid in *England* and *Scotland* to ſurprize the Caſtle of *Dublin*, and imbroil theſe Nations in a new war, for which ſeveral of the *Conſpirators* were executed both in *England* and *Ireland*, nor the Rebellions in *Scotland* at *Pentland*-Hills and *Bothwell*-Bridg. Becauſe poſſibly the *Faction* will lay theſe at the door of ſome intemperate, raſh and hot-brained Men, and diſclaim them as they always do any of their Party, when their wicked attempts prove unſuccesful. That which I will inſiſt upon, is their *great Plot*, wherein the whole *Party* have been univerſally and without exception concerned, from the higheſt to the loweſt, from the *Cobler of Colcheſter* with his *Awl*, which he would not loſe by Popery and arbitrary Government, to the *Noble Peer* with his Speeches and Aſſociations, and that has been to *mold the Nation* into ſuch a temper, as by obtruding a Houſe of Commons upon the people, favourable to their intereſts and deſigns, thereby to do their work of ſubverting the Government by the ſeeming

ſeeming legality of *Parliamentary* Authority.

And for this purpoſe all hands have been aloft, the *Preſs*, the *Conventicle*, the *Coffee-Houſe*, the Tongues and Pens of the whole party have been at work, Night and Day, to poiſon the *Free-holders* of the Nation, with principles of diſloyalty, unreaſonable Fears, and groundleſs Jealouſies, and to perſwade them that nothing but *Popery and Slavery* was to be expected from their Governours both in Church and State. And how ſucceſful they have been in their unwearied indeavours to effect this great *Maſterpiece*, hath been but too plain: for by theſe jugling Arts, they have ſo deluded and influenced the ſeveral Counties and Corporations of *England*, that even the loyal long *Parliament*, was upon all new *Elections* ſo ſupplyed with the favourers of the *Faction*, that it began to grow reſtie and troubleſome, which brought on the Diſſolution ſo much deſired by the *Diſſenters*; and this happening at a critical time, when the *Faction* had got the handle of the *Popiſh Plot*, they made no queſtion

but ſo to mannage the matter as to draw in the Church of *England*, and after that the Crown, into the ſame ruine, which was pretended to be deſervedly deſigned for the *Popiſh Conſpirators*; and having often and long before told the people that the eſtabliſhed Church was but one degree removed from Popery, they now began impudently though obliquely to charge the Diadem as well as the Mitre; and as for the loyal *Party* of the *Laicks* they were to be harraſſed, impeached, and branded as *Penſioners*, *Masqueraders*, *Tories*, *Betrayers of the Nation and the Liberties of the Subject*, *and Enemies to the* King *and* Kingdom, thereby to exclude them under the name of the Court-party, from any poſſibility of being elected into future *Parliaments*.

By theſe Arts the *Conventicling Teachers*, the buſie Libellers, and the ſeditious Gentlemen of the *Faction* in all places, had ſo intoxicated the meaneſt and leaſt judicious, but moſt numerous part of the *Freeholders* of *England*, that not only, the moſt oppoſite men to the *King* and the Church, but the old *Rumpers*, *Olivarian*

Olivarian Army-Officers, the *quondam Committee Men and Sequeſtrators*, nay even ſome who had been of the number of the late Kings *Judges*, and the Children of ſuch perſons as theſe, ſet up every where, either for *Patriots* to be elected, or made a mighty noiſe and buſtle to elect ſuch. And truly the effect was as like the cauſe as can be well imagined, and it is needleſs to confirm this by repeating the tranſactions of the two Houſes of Commons in the laſt *Weſtminſter Parliaments*, and not difficult to conjecture, by the armed Squadrons of the *Faction* that repaired with the Members to the *Oxford Parliament*, what was to have been the end of that Meeting, or to what Market the Devil was driving his *Rooting* Herd.

It is moſt palpably evident, that the whole aim and endeavors of the aſſociated Faction, ever ſince the diſſolution of the Long *Parliament*, have been viſibly imployed, to contrive the ruine of the *Monarchy*, under the notion of excluding the Duke of *York*: to deſtroy the eſtabliſhed Church by repealing the Laws in force, for Hers and the ſecurity of the peace

peace of the Kingdom: and in ſhort, by putting all the power into the hands of the *Faction*, to enable them to do miſchief by a Law; and by turning the Church, under pretence of *uniting Diſſenters* into a *Synagogue of Libertines*, and the *Hereditary* Monarchy into an *Elective* and Parliamentary title, to overturn the very Foundations of the Government, both Civil and Religious.

But his Majeſty, by the extraordinary prudence of his conduct, and the Divine goodneſs and propitious aſſiſtance, having miraculouſly not only weathered the ſtorm, but got the weathergage of the *Faction*, and their reputation every day running at a lower ebb by the diſcovery of their wicked intendments, they were at laſt reſolved, whilſt they had ſome remainders of ſtrength left them, and their party was not wholly broken, to attempt that by Force of Arms, which they ſaw it was now impoſſible to accompliſh by artifice; and ſince they deſpaired of ſucceeding by *Parliaments* and *Excluſions*, they determined to puſh for it by a moſt execrable *Conſpiracy*, by *Aſſaſſinations* and *Inſurrections*,

ctions, as appears by moſt unexceptionable evidence, the confeſſion of the Criminals, the flight of ſome, and the conviction of others; and will, I doubt not, be ſtill made more fully clear and evident to the whole world, to the encouragement of all loyal Subjects, and the confuſion of all *Traitors*, who make the pretences of Religion a ſtalking Horſe to Rebellion.

I know all the *Whiggs* will indeavour to draw their necks out of this Collar, and it is their near concern for them ſo to do; and therefore I ſhall not wonder to hear them cry out, that they are not concerned for what a pack of hot headed Fellows were about to have done; and then like *Solomons* Whore, they wipe their ſimpering Mouths, as if they had never done amiſs. But let me ask them a few Queſtions. You loyal Diſſenters, pray, upon what confidence proceeded theſe hot-brained *Conſpirators*, to have a *Party* in the Nation to back them? who were they that were to make ſo many *Inſurrections* in *London*, and ſo many other places? What ſort of Cattle were the Earl of *Shaftsbury*'s 10000 brisk Boyes?

Boyes? Of what Religion were *Trenchards* Horſe and Foot to have been? I will vouch for you, that you will not allow them to be *Papiſts*, and moſt certainly they were none of the *Tories* or Tantivies; you keep no ſuch company; and if you can find me any other ſort of people, beſides your own ſweet ſelves, the *true Proteſtant*, Peaceable, Modeſt, Meek, Quiet and Religious *Whiggs*; they ſhall be the Conſpirators. And had the matter ſucceeded without diſcovery, I am confident I do not ſin againſt charity, the whole *Diſſenting Party* in *England*, *Scotland* and *Ireland* would have been not only conſenting to, but aiding and aſſiſting in it, and theſe Nations would have ſeen ſuch a *Carnage* of the *King* and all his loyal Friends and adherents, as would have put the *Sicilian Veſpers*, and the *Pariſian* Maſſacre, nay even the murthers of the *Iriſh* Rebellion quite out of countenance in future ſtory.

Theſe are the men, and this is their converſation: and this is the end of the matter, and the concluſion of *Conventicling*, where the religious *Bedlam*, like a mad

mad Dog, infects all those whom he bites by the Ears, with madness too. These are they who reform Nations by ruining them; who set up the Gospel of Peace by the Sword of War; who depose and assassinate Sovereigns and Princes out of loyalty and dutiful affection; who preserve the Protestant Religion by destroying Protestants, and rendring the very name infamous and odious; who maintain Laws, Liberty and Property, by putting the Shackles and Chains of the most arbitrary usurpation of fellow Subjects upon the Nation. These are your right true *Protestant Dissenters* who play the Devil for Gods sake; who would murther their *King*, out of a point of *Tender Conscience*, to avoid the effusion of blood: whom Mercy, Indulgence and repeated kindness cannot oblige; whom miracles of Providence cannot convert; whom Reason and the Interest of the Nation cannot convince; who grow wild with connivence and stark mad with Toleration. And till by the severity of Laws they are subdued and disabled from doing mischief, most assuredly, the King and Crown can never

never be ſecure, the Church peaceable, or the Nation happy.

But we will not deſpair of ſeeing ſuch a Parliament as may make the keeping of both their Spiritual and their Carnal Swords and Arms, Felony; their Printing, Preaching or ſpeaking Sedition, Treaſon; their raiſing groundleſs Fears and Jealouſies, *Præmunire*; and at laſt may help to ſettle us, upon the ſolid Foundations of Loyalty and Religion, by fencing in both the Crown and the Church againſt all the attempts of *Papiſts* and *Fanaticks*, thoſe *Sampſon*'s *Foxes* with their glowing Firebrands of zeal, which have ſo often ſet us on fire, and have done us ſo much miſchief, and intended ſo much more; which Heaven I hope will always avert, and bring down theſe wicked & blood-thirſty men into the Pit, which with ſo much induſtry and art they had digged for others.

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Chap. 5. *Of the several Arts they use to gain Love, Credit, Esteem and Veneration. Of their Pretences to Exemplary Piety in their Actions, Words, Looks, Gestures, Habits. Of the way of their maintenance by Free-will Offerings, the Advantages they have thereby over the Clergy of the Church; it eases them of a great trouble, and preserves the love of their Auditors, who like this Gospel way, where they may at their pleasure withdraw their Bounty; it secures them from the Penal Laws. Of the advantages they make of punishment, by calling it Persecution; of their seeming Constancy in suffering for what they call Conscience; hereby they gain love, pity, and money: They make this Persecution an infallible Mark of the true Church; the use they make of it, to render the Government odious to the People, and to dispose them by degrees to endeavour the alteration of the present, which they call Reformation. The same Arts made use of to promote the late Rebellion.*

Chap. 6. *Of their Endeavours to insinuate themselves into the Favour of* Persons of Quality: *And that notwithstanding their Flatteries, they are the greatest Enemies to Gentry, Nobility, and Royal Dignity. Of the manner how they creep into Populous Places, and the Arts they use to endear themselves to the People, by putting them out of a good Opinion of their Lawful Minister. The Reason of their setling in Market-Towns or Populous Villages, where there is not already some prevailing Sect. Tradesmen lovers of Reading, and have time to peruse their poysonous Writings. Hereby they propagate their Way, the Shopkeeper mingling and retailing their Doctrines amongst his other Wares: With their design upon Corporations in future Elections of* Parliaments.

Chap. 7. *After they are setled in such Places, of the Manner of their behaviour in the Meeting-House. Of their* Extempore *Prayer. Examined ond exposed to open View. Of the pretence they make to gain Veneration, that they Pray by the Spirit. The ill use they imploy it in, to make the set and appointed Forms of Publick Prayers Nauseous and Odious to the People. Proved from Scripture and the Express Command of our Saviour, that it is not of Gods appointment, nor a fruit of the Spirit. By Example of the most infamous and abominable Sinners guilty of Rebellion and Witchcraft, who had this faculty even to admiration.* Extempore *Prayer shewn to be a meer Art, the way how they*

or

or any Person endued with a tolerable measure of Confidence may attain to it. A probable Philosophical Reason, why they fancy themselves inspired in these Enthusiastick Effusions.

Chap. 8. *Of the Doctrines they chiefly insist upon, and in which they first instruct their Hearers. And first of the Doctrine of absolute and irrespective Decrees of Election and Reprobation; Of their Way of trial of their Followers; whether they be the Elect; by knowing the punctual time of their Call, Repentance, sorrow for sin,* &c. *The agreeableness of this Doctrine to their Followers, whom for being such, they perswade that they are certainly the Elect; and that they cannot fall totally and finally from Grace. Their signs of Election proved false from* Judas *the Son of Perdition, who had all they make the infallible Marks of Election, and something more,* viz. *Restitution, which they will not be perswaded to.*

Chap. 9. *Of the great danger of this Doctrine as they apply it. First to themselves; it fills them with a groundless and false confidence of the goodness of their Spiritual Condition; makes it almost impossible to convince them by Reason or Scripture, though they live after the Flesh, in Hatred, Envy, Malice, Disobedience,* &c. *but that they have the Spirit, and live after the Spirit, and are new Creatures. It fills them with Pride, and Pharisaical contempt of others; puts them into Security, the most dangerous condition a man can be in.*

Chap. 10. *Of the ill Consequences this Doctrine has upon the private Communities where it comes. From hence proceeds a certain breach of Unity. No People so addicted to Debates, Envying, Strife, Backbitings, Whisperings, Slanders, condemning, censuring all who are not of their Way, to be Reprobates, as these Separatists. Uncharitableness and Atheism hereby extreamly propagated; they separate their dearest Friends, and by creeping into Houses, and beguiling silly Women, divide those whom God hath joyned together; they are curious and busie-bodies in espying out the faults of all others; which they publish to make themselves appear the Elect, and all others Reprobates. All this is done to fit them to act upon the publick Theatre of the World which they practise in private Villages, or where ever they dwell.*

Chap. 11. *Of the wicked Design they have by the strength of this Doctrine, to overthrow the present Church and its Government; which by their pretending to be the Elect, who worship God in Spirit and Truth, they endeavour to make Unlawful and Antichristian. This Doctrine contrary to Gods Promise to be with his Church to the end of the World, and derogatory to his Honour. Of the false aspersions they secretly cast upon the Church and the Publick Service of God. Of the Inconveniences of arguing with them, and the Advantages they make thereof; their Impudence in boasting themselves and Arguments invincible. Of their*

Dislike

Diſlike of Places of Publick Worſhip. Of the treatment they met with in the time of their Power. The Houſe of Prayer made a Den of Thieves. Of their inveterate Hatred againſt Biſhops and the Liturgie. Of the dangerous Tenent they maintain, That all People, Princes and Magiſtrates, are bound to pull down Antichriſt, *which with them is Epiſcopacy; and that if Princes will not, the People may, if they can get power into their hands; which makes them continually graſp at Dominion.*

Chap. 12. *Of the Deſperate influences this Doctrine has upon the State and Civil Government. This* Amazon-Fury *bred in* Rebellion *and ever ſince nurſt up with blood, proved from our own and all* Europe's *ſad Experience. This Doctrine inclines men to Ariſtocracy, or the Government of a Common-wealth. Of the little kindneſs they have for Monarchy.* Salus populi Suprema Lex, *their fundamental Principle of Government, abuſed to perſwade Men that the Peoples Election and Approbation are neceſſary Titles to a Crown. That a King is* Major Singulis, Minor Univerſis, *and may be depoſed and puniſhed by the People: Proved from their practice. The great Encouragement it gives to Rebellion. The ſame Doctrine of Fatality taught by* Mahomet, *to inſpire the* Turks *with Courage againſt the* Chriſtians.

Chap. 13. *Of their* Doctrine *of the neceſſity of* Separation *from the* Wicked, *which they teach in* Private; *and by their* Example *in* Publick.

The Uſes they make of it, to know their ſtrength *and* numbers, *which they always boaſt of, if poſſible to bring* Authority *to comply with their* Deſires: *Hereby they ingroſs a trade amongſt themſelves. Of their undermining* Authority *by making it contemptible, by their daily affronting it. Of the unlawfulneſs of* Separation, *from the example of our* Saviour, *and from* Scripture. Separation by *S.* Jude *made a Mark of* Reprobation. Jeroboams *Policy the End of their* Separation.

Chap. 14. *Of their* Exaltation *of* Preaching, *and the* Reaſon *why they do ſo. Of the great* Veneration *People have for the* Pulpit. *The advantages they make of it, to gain the love of the* People *for being ſo painful* Labourers; *diſperſing their* Doctrines; *and procuring* Benevolences. *Hereby they bring the* Prayers *of the* Church *to be nauſeous; accuſtom* People *to* variety *and* novelty, *and have opportunities of diſplaying their* Gifts *and* Abilities, *as well as in* Extempore Prayer. *The* Abuſe *they put upon the* Church, *that it is againſt* Preaching. *A Vindication of the* Church *from this aſperſion. Of the* Primitive *and* Modern Preaching; *It is againſt preaching themſelves, and their own* Intereſts *and wicked* Deſigns *that the* Church *declares it ſelf.

Chap. 15. *A ſhort View of ſome other of their Doctrines. Of their Judaizing the Lord's Day. Of their cenſuring all their Anceſtors, and even their own Children to* Damnation. *Their ſubtilty*

ſubtilty in denying all theſe Accuſations, and diſowning the Actions of the late Rebels, *when yet they tread in the very ſame ſteps. That they have the ſame Deſign, manifeſted from their great Induſtry in all new Elections of* Members *of this preſent* Parliament, *to get Voices for ſuch as will be favourable to their Intereſt. A probable Conjecture that they have had a principal hand in the late unhappy Differences betwixt the two Houſes; and of the great Deſire they have of a* New Parliament; *and their hopes when that ſhall happen.*

Chap. 16. *Of the Artifices which theſe men uſe to render all Applications ineffectual; by their tiring out the Inferiour Magiſtracy with their Obſtinacy. The advantages they make of the ſuſpenſion of Laws, to fortifie their followers and perſwading them it is a particular effect of the care which God takes of them and the* Cauſe. *That place in the* Acts, *of* Gamaliel's *Counſel,* If this work be of God, it will ſtand; *by which they frighten ſome, and endeavour to diſcourage all people from medling with them, conſidered and proved to be the word of* Gamaliel *a Doctor of the Law, but not the Word of God, becauſe not univerſally true.*

Chap. 17. *A more particular Survey of their Policy, in rendring all Expedients uſeleſs which have been applied to reclaim them, from that place in* Ezra 7. 26. *Of Capital Puniſhments. Of Impriſonment, how they make it of advantage to them, to confirm their* Cauſe *and* Followers,

lowers, *and to bring a general* Odium *upon the Laws and Government: their Evasions to escape Forfeitures. Of their complaints of the injustice and oppression of the Penal Laws. Of Banishment: A Coffee-house Dialogue about it, betwixt Mr.* Kinglove *of*——*and a Grandchild of* Martin Mar-Prelate.

Chap. 18. *The Heads of Separation brought to tryal by the Scripture, proved to be false Prophets by their Fruits, by the description of them, by the time of their appearance; the Signs given to know them by. Wolves in Sheeps Cloathing. Their pretence to be the Ministers of Righteousness. The way they would evade these Signs. Their Plea of Not guilty, because not guilty of all, manifested to be vain; and such as, if admitted, will clear all, even* Mahomet, *from the guilt of being a false Prophet.*

Chap. 19. *A further pursuance of the Discovery; and that these men are false Prophets, from the Description of S.* Peter *and S.* Paul. *S.* Peter's Μιασμοὶ, *and S.* Judes Μιαίνοντες, *considered as particularly designed to shew their infectious contagious Doctrines. Of their despising Dominions, querulous, unsatisfied, and complaining humour. A short Vindication of the Church from their malicious Aspersion of being guilty of Idolatry.*

Chap. 20. *The Conclusion.*

THE

THE COUNTERMINE; Or, a short but true DISCOVERY, &c.

CHAP. I.

The Reasons and Occasion of the following Discourse. The imminent danger of the Church and State, by reason of the restless Endeavours, industrious Malice, and secret Contrivances of dissenting Separatists.

THERE never was any Age in which the Holy Church of God was more truly Militant, than in the present, The envious Dragon, knowing that he hath but a short time, has summoned up all his Infernal Militia, to make one great and vigorous attempt upon the persecuted Woman: having forcibly driven her into the Wilderness, he throws out of his mouth water as a flood, that if it be possible, he may cause her to be carried away by those Deluges and Inundations of Errours. Rev. 12. 12, 13.

IN a danger ſo eminent, every good Soldier of Chriſt Jeſus is bound by the *Sacramentum Militare* of his Baptiſm, to do the utmoſt of his endeavours, and earneſtly to contend for the Faith, which was once delivered to the Saints: and not only be contented to ſtand faſt in that Faith, but to quit himſelf like a man and be ſtrong.

Jude *v.* 3.

1 Cor. 16. 13.

THAT Son muſt needs have little Courage, and leſs Duty, who can ſee a moſt beautiful, tender, and indulgent Mother, proſtituted to the barbarous rage of her moſt implacable Enemies, and the murdering Steel ready to be plunged into her innocent Boſom; and all that while ſtand gazing on; or ſpending that time in childiſh and fruitleſs Laments, which he ought to employ towards her preſent reſcue and ſpeedy aſſiſtance.

I am not ignorant, that whoever concerns himſelf with the preſent Enemies of the Church, puts his hand into a Neſt of Hornets; and had need to be well guarded both with Law and Innocence, if he hopes to ſcape their ſtings; and poſſibly that Conſideration, together with the natural inclination of my Genius above all other things to quiet and repoſe, might have been powerful enough to divert me from this deſign, if ſome ſtronger Reaſons had not put me upon it.

BUT leſt by ſome in this ſcribling Age I might be thought infected with the common Malady, *Scribendi Cacoethes:* I do here enter my ſolemn Proteſt againſt it; and that I had no other intentions in making my thoughts publick, but to ſatisfie the importunities of my own mind, by diſcharging that Duty I owe to God and the Holy Church: And if I cannot prevent the common,

mon, and by consequence my particular danger, I shall yet have the satisfaction that I have not by my silence consented to it; nay further, that, it may be, even beyond my Province, I have attempted to do it.

THE goodness of actions is not to be measured by their prosperous successes; and if that falls to answer the expectation of my wishes and desires, I shall yet have avoided the imputation of their folly, of whom the Historian tells us, who were known *silendo perisse*, to have perisht by either their imprudent or wilful silence.

THE knowledg I have of the disproportion there is betwixt the Design and the Undertaker, might also it may be discourage me from the Enterprize, if I did not remember, that once a contemptible Sling and ordinary Pebble, prostrated the prodigious man of *Gath*, and overthrew an Army, not less numerous or insolent than this with which I am to encounter. 1 Sam. 17. 49, 50, 51.

I cannot tell, whether some mens prevailing Fears, and the desire of that security which they vainly hope to establish, by what they call temper and moderation; or the over tender Charity of others towards their (*a*) weak Brethren, have hindred them from speaking plain: But I have observed, that most of those Prints which have of late days past the Press concerning them, have been handled with as much niceness and caution, as men with naked hands would treat the peevish Nettles, or armed Brambles.

(a) *Who yet scorn that Epithete farther than it serves their interest, and are Giants in their own opinion, though in other mens, and in truth, more wilful than weak.*

MUCH has been ſaid, written, and printed in Vindication of the Church of *England*, her Rites and Ceremonies. But I find that theſe Apologies have always been rendred ſuſpected of partiality, and ſo made uſeleſs by the Heads of the Separation amongſt their credulous Followers: and being uſually Books of a greater Price than every mans Pocket could eaſily reach; and of a larger content than either that or their capacity could without trouble contain; the ordinary ſort of people being willing to ſpare both the expence of their Money and Time, never come to a clear underſtanding of the Controverſies, but determine their Judgments according to the opinions and cenſures of their Heads, to whom they have wholly reſigned themſelves and their Faith. Now it is moſt undoubted, that the Character which they will give of all ſuch Writings, is never free from partiality, or ever favourable to any thing that is againſt their own Practice or Intereſt.

AND if at any time ſome of the more curious or inquiſitive, ſtartled with the common Vogue, demand of their infallible Rabbi, what is his ſenſe of the Learned and Judicious Mr. *Hooker*, the pious Mr. *Comber*, or the late incomparable both learned and modeſt Mr. *Falkner*; or of any other Pieces of that kind, ſo highly cryed up by the Church of *England*-men? he will not fail to do all he can to perſwade them not to loſe ſo much time in reading ſuch frothy ſtuff, which is nothing but untemper'd Mortar, to dawb over the Temple of Antichriſt, which notwithſtanding all that can be done to ſupport it, muſt down, muſt fall very ſuddenly; and that they may much better ſpend

ſpend their precious time, in reading the godly Works of ſuch or ſuch a man, of his own Opinion, with which Seditious Sermons the world is abominably peſtered. But that he may ſay ſomething in anſwer to their Queſtion; *Hooker* (of whom one may by his actions probably conjecture he never read more than the Title Page) he will tell them writ againſt ſome factious ſpirits in Queen *Elizabeth*'s days; but that concerns not them. And for the reſt they will not want ſomething to ſay againſt them, which though it cannot enervate their maſculine Arguments, yet ſhall infallibly prejudice and ſully either their reputation, or intention in writing. The *Friendly Debate* is an extravagant Droll, *Libertas Eccleſiaſtica* was penn'd in hopes of preferment, the *Companion to the Altar* is no Companion fit for them, the *Rationale* upon the *Common-Prayer*, has no more Reaſon than what it wears upon the Frontiſpiece. And though I do purpoſely conceal both my Name and Capacity, and will not tell them whether I am a Lay-man or an Eccleſiaſtick, nor ſhall all their induſtry find it out, if I can prevent it; yet I do expect the ſame or worſe treatment and meaſure from them, and to hear their Random-ſhot whiſtle about my Ears.

LET them ſay or think who I am, or what they pleaſe of me; and were that all the Liberty of Conſcience they would deſire or demand, they ſhould not fail of a willing and ſpeedy gratification: and I cannot therefore be thought unjuſt, if I expect the ſame Liberty which I would grant to others. My intentions are to deal plainly with them, and to proceed without favour or affection,

ſo far as I have the Warranty of Truth, and no further, to the beſt of my knowledg: Neither will I be tedious, but diſpatch what I have to ſay in as few words as is poſſible; and as near as I can I will calculate it for the Meridian of all Capacities, ſo as neither to endanger the weakeſt Brains, nor if poſſible to diſpleaſe the ſtrongeſt: And herein I ſhall act like a Phyſician, of which Profeſſion (or an Apothecary) they may gueſs me if they pleaſe; and ſince the Doſe I am preparing is like to be very ſtrong, I will give it in the leſſer quantity. I know it will work briskly, and be apt *movere Bilem*; make ſome perſons vomit abundance of Choler: and it may be that which is blackeſt upon their Stomachs: in others it will ſtrongly ſtir the Splene, not ſo much to Laughter as Revenge. If it does but in any meaſure contribute to the purging out that Epidemick Scurvy in the Body Politick, which betrays it ſelf by thoſe dangerous ſymptoms, of foul Mouths, ſtinking Breaths, and the looſneſs of the Tongue more than the Teeth, in many perſons; I ſhall be abundantly ſatisfied: And if I may but ſee any good Effects, I am ſo little ſollicitous for any private or particular advantage, more than my ſhare in the Publick Good, that I care not whether the Cauſe be ever known.

THERE is no Science ſo true as the Mathematicks, one of its infallible Demonſtrations is, *Maximum poſſe moveri a minimo*: and upon that Baſis I will lay the foundation of my hopes; and how contemptible ſoever the firſt Mover may appear, I will not deſpair, but that this little Wheel may give a Motion to thoſe which are far greater,

and

and more powerful. A ſingle hair if rightly applied, may ſet that Engine at work, which will want nothing beſides *Archimedes* his convenient place to fix it upon, to remove the Terreſtrial Globe from off its Centre.

CHAP. II.

Of the Policy of the Enemies of the Church and State, to amuſe us with the old Stratagem of Fears and Jealouſies of the danger of Popery. Hereby they ingratiate themſelves with the Common People. The improbability that the Romiſh *Perſwaſion and Government ſhould ever be eſtabliſhed again in theſe Nations: if it has of late increaſed amongſt us, we are obliged for it to Diſſenters, who have made thoſe breaches by which thoſe Enemies enter. By theſe Fears and Jealouſies which they ſow in the minds of the People, they endeavour to make them hate the preſent Government and Governours, both in Church and State, perſwading them they are Popiſhly inclined and Antichriſtian, and thus ſecretly undermine the foundation of Monarchy and Epiſcopacy.*

IT is no uncommon Stratagem in War, to make falſe Aſſaults againſt a beſieged Place, thereby to call away the perplexed Defendants from that place where the Storm is intended in good earneſt. It were well if this were not our caſe: and truly the preſent face and poſture of our Affairs does not look much unlike it; for

though there seems to be the greatest distance betwixt *Rome* and *Geneva*, yet herein they both agree, that they are our common Enemies: and whilst the bolder *Roman* openly threatens us with an Assault, the crafty *Presbyterian*, with his Confederate Separatists, are busie at the Mine; and I believe it is not my single Opinion, That more places, otherways impregnable, have submitted to the Will of the Conquerour by that Artifice: than by the open fury of the Cannon. And so dangerous is the practice of that invention in a Politick sense, that how contemptible soever an Enemy may appear, if in that Design they make an undiscovered progress, there will never want some desperate *Faux*'s to spring their Mines; which if they succeed, will blow up all from the very Foundations, and bury the best built Government in the World in its own Ashes and Ruines.

I have read of a City whose Walls were overthrown, without any other Enemies or Engines, than the undermining Moles. Whether true or fabulous, it matters not: sure I am if it be meerly a Fable, the Moral may not be unuseful to us; and though the Comparison may be odious, yet it is but too agreeable to a sort of men, whose restless and mischievous Tempers and Opinions hurry them blindly on, to the accomplishment of their ill Designs, by secret and underhand Practices, so long as they are out of hopes to effect them by open Force and Violence.

BUT they must know they are not so secret or secure as they imagine; and there are a great many amongst themselves, who contribute not a little to our assistance in Countermining of them:

And

And if I might adviſe them, they ſhould not only be extreamly cautelous how they intruſt one another with the *GRAND DESIGN* and *SECRET*, but even how they truſt themſelves: for Treachery and Baſeneſs are ſo natural to them, that they cannot forbear betraying themſelves; and let them *Swear* or *Forſwear*, *Proteſt* and *Verily* as often as they pleaſe, yet at one time or another their ſpeeches will diſcover them to be *Galileans*: and I fear, juſt ſuch as he was before he obeyed the ſummons of the Cock, to go out and weep bitterly, which they have likewiſe need to do. *S. Peter.* Mat. 26. 75.

ONE of the greateſt Arts, by which they ſecure themſelves, whilſt they amuſe us, is to perſwade the world of a ſtrange growth and encreaſe of Popery amongſt us; and that they are the only perſons who ſtand in the Breach; and by their Long Prayers, by their ſound and Evangelical Doctrine, give a check to that threatning Deluge and Inundation. This does extremely ingratiate them with the Common People, to whom the Name of *Popery* is far more terrible than that of *Mahumetaniſm*: and to make theſe Fears and Jealouſies appear ſomething more probable, and not only conjectural, they do not ſcruple the lowdeſt Calumnies, and plainly enough to intimate, that all things are in the greateſt forwardneſs to entertain this dreadful Revolution. All the eminent Prelates and Doctors of the Church, being as they affirm, favourably inclined to that Faith; and ſome of them already ſuſpected to be ſecretly of that Perſwaſion. All our Prayers, Ceremonies, Altars, Bowings, Veſtments, and the other Decencies of Religious Worſhip,

Hinc spargere voces In vulgum ambiguas; & quærere conscius arma.

Worship, are already Popish and Antichristian: and hereby they do not only establish these Fears and Jealousies, the Prologues to greater Mischiefs; but render all the Publick Service of God suspected, if not odious amongst the Populace.

AND I doubt not, but if a late Act of Parliament against Treasonable Language, and some little Love they have for their Lives and Estates, did not repress their Insolence, they would fix their Calumnies and Slanders upon the Persons of the highest Character in the Nation: And it is neither Duty nor Allegiance nor Modesty, but fear and self-love which does prohibit them from proceeding so high.

NOW to my apprehension there is nothing does more plainly manifest the Vanity of these Fears and Jealousies (and that they have another Design in dispersing them abroad) than the use which they constantly employ them in. And that is this:

THEY find by certain Experience that to accuse any Persons, or any parts of our Worship of Superstition or Popery, is an Expedient, that never yet fail'd to render them contemptible and hated to the Multitude: which is a clear demonstration that the Universal Genius of these Nations is an Enemy to that Perswasion. Nor will the *Romish* Religion ever recover any tolerable credit, so long as the Cruelties of Queen *Mary*'s Reign, the *Spanish* Invasion in Eighty Eight, and those threatned Inhumanities, the Powder-Treason, the Inquisition, or the late horrid Rebellion and Massacre in *Ireland*, which influenced that in *England*, are either remembred or feared.

All

All which makes it ſtrongly improbable, That any Prince or Government either in Church or State, (who muſt of neceſſity conſult their own intereſt in the quiet and welfare of their People) ſhould attempt to introduce that Religion, to which the People their Subjects, of all Degrees and Conditions, diſcover ſuch a general averſion, and univerſal deteſtation; and which therefore muſt create infinite troubles and moſt deſperate Inconveniences.

AND if it be well conſidered, we ſhall find that the Jeſuits, and all the *Romiſh* Factors have not been able for this laſt Century, ſo effectually to ſerve the intereſt of their own Affairs, as theſe Perſons have done; and if the Papiſts have made many or conſiderable Proſelytes, poſſibly they owe them to thoſe Diviſions which theſe men have made in our Church, and not to any ſtrength of Arguments they are able to produce, to convince them of any Errours either in our Doctrine or Diſcipline. And though he muſt be a great Stranger in the *Romiſh* Tranſactions, who is ignorant how great Diſſentions, Heats, and Animoſities are amongſt the Religious of their ſeveral Orders; and how great differences even about their main Queſtion of Tranſubſtantiation, there are amongſt their Doctors; nay how great Diſſentions have been amongſt the Popes themſelves, notwithſtanding their pretended Infallibility: yet the great Motive they make uſe of to induce any perſon to return

Some perſons are ſtrangely miſtaken, if the Concilium de propaganda fide *at* Rome, *has not been very helpful in ſetting thoſe Diviſions amongſt us; for they know well enough what that means,* Divide & Impera, *which employment theſe Diſſenters take out of their hands, as being the greater Artiſts in this Myſtery of Iniquity.*

to

to the Faith and Obedience of the Church of *Rome*, is the ſtrange Diſcords and Diviſions which are amongſt us, and the great Unity which is (as they falſly boaſt) only to be found amongſt them; which Unity they urge as an infallible Mark of the true Church.

BUT as I believe the *Presbyterian*, or any other Diſſenter, has no real Deſign or Intention to oblige the Church of *Rome*, though there is no doubt to be made, but that by their Diviſions they do extremely advance the *Roman* Intereſt and Affairs; ſo I am ſatisfied that their aim is only to amuſe us, and pleaſe the People, till ſuch time as they have made their Party ſtrong enough againſt the Church of *England*, of which they are in reality more afraid, than they are either of the Pope or *Turk*, and could they but once come to be uppermoſt, and have the power of the Sword, they would be ſo far from being afraid of St. *Peter*'s double Dagger, that if the Pope did not civilly leave them to the mannagement of their own Affairs, they would hazard to make the triple Diadem ſhake; and I know they have ſtrong hopes to deſtroy the Kingdom of Antichriſt, which when they had finiſhed at home, they might have a temptation, having an eaſier paſſage through the *Streights*, than *Hannibal* had over the *Alps*, to invade *Peter*'s Patrimony, and burn the great Whore of *Babylon* with fire, and fulfil all the Prophecies in the *Revelations*, without the aſſiſtance of Kings, though there 'tis ſaid that they ſhall do it.

NOW if any perſons will be ſo adventurous to follow me, I will endeavour to lead them through

through their ſubterranean Paſſages, and ſhew their Contrivances, and their ſecret Mines and Magazines of that white Powder, which though it makes no noiſe, yet is not a whit leſs dangerous than that for which we celebrate the fifth day of *November*; and which will at one blow overturn all, Root and Branch of Liturgy, Epiſcopacy, Monarchy, and Liberty.

CHAP. III.

An Account of the Heads of theſe Factions amongſt us, from whence we may conjecture what their Intentions are: Of their way of Education in the Times of the late Rebellion, in the Univerſities, or in the Army. Of their Lay-Teachers, and Shop-Doctors, how they came by their Gifts and Talent in Preaching; the Advantages they made of Religion in their Trades; the Employments they had under the Uſurping Governments; the Incouragement they had to invade the Pulpit: The deſire they have of an alteration in the preſent Government, to recover their former Power and Profit. The great unfitneſs of theſe men to officiate in the Church, who are guilty of Sacriledge, Murder, and Perjury.

LET us come therefore to take a ſurvey of their Perſons: from thence we will proceed to their Principles; which will quickly lead us to the conſideration of their Practices.

AS to their Perſons, we muſt conſider them as that pleaſant

pleasant fellow divided the World, into two parts one of which was born to cheat the other; or according to the more customary and familiar method, we must divide them into the Heads and Body: for by the Way I must tell you, that these Factions have one remarkable Qualification of a Monster, that to one Body there are many Heads; all challenging Equality, though at the same time every one of them aims at Priority. The Body being for the most composed of those who are deceived, I shall not concern my self with them, as the Principal Subjects of this Discourse: for if at any time, one of this Body advances so far as to be able to deceive others, that Member presently starts up to be a Head. 'Tis these Heads and their Hands that we have just reason to suspect and to be afraid of, and with these therefore I chiefly intend to deal.

THESE Heads must likewise be subdivided (which is natural to them) into two Classes; which Word will please some of them, though it may be the distinction will not: They are either *Scholasticks*, or *Laicks*, Literate, or Ignorant Heads. The *Scholasticks* are such as either had their Education in one of the Universities, or in the Army-College, during the late precious times, when the Saints bore the sway, and rul'd these Nations with a Rod of Iron, *viz.* the Sword: and with that Iron-Scepter broke their Enemies in pieces like a Potters Vessel.

IF they are such as suckt the Breasts of either of the Universities, 'tis odds but they are some of those who were nurst up immediately after their poor Mothers had most outragiously been abused; when

when little nouriſhment was to be drawn from them, that was not mixt with Blood; or however with ſome of that Phyſick which the Mountebanks of the Age gave them, to recover that Health which they had firſt taken from them: and it is well enough known that the Vertue of the Medicine will paſs through the Mother to the Child. This Phyſick was their *Pan-pharmacon*, called the Solemn League and Covenant. Which was afterwards corrected with a Pill, called the *Engagement* to be true to the Government, without a King or Houſe of Peers: and the Dregs of theſe poyſonous and ill-prepared Medicines, ſtick as cloſe to theſe men as their very Natures: ſo that without the danger of being thought a Conjurer, it is eaſie to gueſs what they are, and what they would be at? I'le lay my life on't they love the Covenant and the dear Good old Cauſe, a great deal better than a Prince or a Prelate; without which they have ſworn to live; and whoſe utter Extirpation (with *hands lift up to Heaven) they have ſo ſolemnly ſworn and vowed: and their Conſciences are ſo infinitely tender, that they would not break their Oaths, to gain the whole World (no more than *Herod* would do his) though never ſo impious and unlawful. And yet theſe very Men ſome of them, both Clergy and Laicks made no difficulty in taking thoſe deteſtable Oaths, to cancel all their former Oaths of Allegiance, Supremacy, and Canonical Obedience, which they had ſo often, as they made their Superiors believe, *ex animo* taken and ſworn.

** The Ceremony of their taking the Covenant, by which it appears they are not againſt all Ceremonies.*

THEIR Brethren of the Armies Education, are indeed their ſworn Brethren, *Simeon* and *Levi*:

it

it may be not altogether ſo well verſt in Practical but Knockers in Polemical Divinity; they can pray two hours upon the Drum's head, make as loud a noiſe as that when 'tis higheſt brac't; and it may be are as empty too. Theſe men can fire a Piſtol in the Face of a Prince: can exerciſe a Troop, both in Martial Diſcipline and Rebellion: Theſe are ſpiritual Draggoons, and can ſerve either as Horſe or Foot, Theſe were ſuch, who for their Eminent Gifts and Services, were divers of them poſſeſſed of the fair *Demeſnes* of the *Orthodox* Clergy, and at his Majeſties late happy Reſtauration were forced to quit both their Military Dioceſes and good Livings: and no wonder then if ſome of them out of neceſſity, and for a Livelyhood; others out of Revenge, do now perſecute thoſe Perſons and that Way with their utmoſt Hatred, againſt which they once fought, or at leaſt incouraged others to fight, ſo heartily and ſucceſsfully. And theſe are their *Anteſignani* of the firſt Rate, or rather υἱοὶ βροντῆς, The Sons of Thunder.

AND leſt this precious Generation of men ſhould periſh, (for they are not Immortal) the breeding of the Univerſities being corrupted with Surplices and Subſcriptions; ſome perſons are ſo indiſcreet as to commit a Son or Nephew to their Tuition; or they pick up ſome hopeful young man (as they call him) whom they educate in their Doctrines and Diſcipline: and thus take care that the ſucceſſion may be ſecured and propagated.

AFTER theſe come the *Laicks* Illiterate or Ignorant Heads; ſuch as are meerly Mechanicks: Of theſe ſome are ſuch as were in actual Arms againſt

against their late lawful Soveraign; and having run away from the more painful and honest Trades in which their Parents or Masters gave them Education, in the Rebel Army learnt the better Trades of War and Saintship, which at that time were inseparably linkt together. Others of them are such whose courage it may be was not so great, as to endure the sight of a naked Sword, the clashing of Armour, the noise of the Cannon, or the other Terrors of War: but having the gainful Employs of Sequestrators, Decimators, or Country Committee-men, or some dependance on them, staid zealously at home to pray for those who were couragiously fighting the Lords Battels against the Mighty abroad: and by their Rapine and Oppression, making long Prayers and devouring those Widdows Houses, whom their Companions murdering Swords had made such, in the first place to make Provision for themselves, and in the next for their Confederates, who were to bear the Heat and Burthen of the Day.

These Fellows were great frequenters of Sermons, those things then call'd Exercises; which indeed were very violent, and made such as used them sweat, whilst they set their Lungs to sale, from the Pulpit to encourage Sedition, and justifie Rebellion: To these Meetings, if they could write and read, to make their Zeal the more observable, they never went without the necessary Utensils of Pen, Ink, and a large Pocket writing-Book, which was then the high Mode of the Religious and Godly. With such scraps of holy Non-sense as they there pickt up, they charitably

feasted the Neighbourhood; and after many vain Repetitions of such fragments of their Collections to their own Families, and whoever else would come to hear them, perswaded of their strange Gifts and Abilities, and encouraged by the frequent flatteries and admiration of others, whose judgment was of the same Standard with their own, they came at last to set up for themselves, and in a little time to despise their Masters.

NOW and then you should have a Cobler venture beyond his Last, a Chandler finding out new Lights, a Grocer retailing Religion, a Black-Smith with a hot spark of Zeal in his throat hammering out Hobnails and Heresie, or a pragmatical Apothecary prating according to the Proverb. This Crew of Shop-Divines, animated by the prevailing licentiousness of the Times, their Ignorance and Impudence, with the help of some seditious Books, and an *English* Bible, (which for want of understanding the Original they wrest, as all unlearned and unstable men do the Scriptures, to their own sense, fansie, and damnation) launch forth boldly into the depths of Divinity, to become Fishers for Men and Money: and with as much confidence as if they had the same Commission from our great Lord and Master, which his Disciples had to take the miraculous draught of Fishes or of Men.

Luke 5.6. Act. 2.41.

NOR were the Advantages and Returns which they made in this Spiritual Traffick, so mean or inconsiderable, but that still they did encourage new Adventurers in the Trade; and also paid the first bold Undertakers sufficiently for their pains. Such a man was then accounted a Confiding

fiding Man; that is, he was fit for the uſe of the State, in the neceſſary and pious Employments of Rapine, Sacriledge, and premeditated Murder; and hereby (which one would think very ſtrange) they got the Reputation of ſober and conſcientious men, juſt and honeſt in their Dealings, which was no ſmall ſtep to many Cuſtomers, and by light Gains and quick Returns to make a heavy Purſe for themſelves; though I doubt not but they made many heavy Hearts and light Purſes for other men; *viz.* the truly Loyal Subjects, who for no other Crime were called Delinquents and Malignants, and were accordingly treated in their Perſons and Eſtates, as the moſt notorious Malefactors, by theſe honeſt godly men: who for theſe ſerviceable Cruelties and ill-gotten riches, came to be feared by all, reſpected by many, though lov'd by few. And it was no uncuſtomary thing, to ſee one of theſe pragmatical Peaſants with his high ſhoes and Hobnails, in greater Authority than the Right Worſhipful, or it may be the Right Honourable of his Pariſh. So great gain was the Godlineſs of thoſe times, that it is no Miracle if they long and breath ſo much to ſee thoſe Goſpel-Days again.

BUT leſt I ſhould be thought a little unkind in giving them the diſtinguiſhing Character of ignorant Heads; though I could produce many Inſtances, one or two ſhall ſuffice to make it appear that I am not injurious, but civil to them, in concealing ſo many of their follies as I am able to publiſh.

ONE of theſe proud and inſolent Ignoramus's being urged to pay ſome reſpect to his Superiors,

from the Example of St. *Paul*, who complemented the *Roman* Governour with that reſpectful Addreſs of moſt Noble *Feſtus*; found out this cunning Evaſion for his unmannerly Religion, that for ought he knew Moſt Noble was the Deputies Chriſtian Name.

ANOTHER of the ſame form, was ſo childiſhly ignorant, even in the Common Sentiments of Nature, as to put the Queſtion whether it was the ſame Moon, at the place where he dwelt, as was in other places? and to admire her kindneſs for travelling with him all one Evening; going if he went, and ſtanding ſtill if he did ſo, to wait upon this younger Brother of *Endymion*. Nay ſo ſtrangely ſilly was this Animal, as by a pleaſant conceited Gentleman, (who did it with abundance of perſonated gravity and plauſible Artifice) to be perſwaded out of his Chriſtian Name: and yet this Fopp would ſwagger about Predeſtination and Election as boldly as the talleſt Doctor of the Tribe. And though I make no queſtion, but a great many of them may have far more natural cunning; not many of them have much more Learning: Since I know it is not now to be hoped for by a Miracle, and I am ſure they are far enough out of the Road, and advantages of obtaining it any other Way.

I will not ſay it is impoſſible, but I dare ſay it is very difficult to find a Head of any faction or ſeparation, who either was not bred up for ſome time, a few days at leaſt for the Credit on't, in one of the Univerſities, or one of thoſe mens Pupils who were educated in the times of Rebellion;

tion; when a Month made any man of Gifts (for it was no matter for Parts) a Master of the Arts of praying *Extempore*, and Preaching *Pindariques*; a Year was sufficient to proceed to the Grace of Doctor; or by what was then called Grace to make him fit to do the Work of one of their Evangelists or Apostles, and qualifie him to preach that Gospel which was able to convert Christians to Paganism, or something worse. Or else generally you shall find them such who have been Reverend Spiritual Curiassiers, or Chaplains to some of the Rebel Cohorts, or a Disciple to some of them. A Sequestrator, Committee-man, or related to, and dependant on them. A Favourite to some of the great and leading Men of those times, or however acquainted with them, or some of those other sorts of ignorant, conceited, impertinent Mechanick's; and take the Herring out of which Barrel you please, for they are all of a price.

NOW, do not these look like men fit to be intrusted with the Management of the Publique Affairs of the Church, and the conduct of Souls to Heaven? of whom some were Actors, most of them Abettors in all those abominable Sacriledges, those horrible Depredations: and that Infamous Murther of the best of Princes, the Lords Anointed, and their Lawful Soveraign, to whom they all ow'd and had many of them sworn Faith & Allegiance, and have thereby added Perjury to the rest of their Abominable Crimes.

WERE not these things matters of Fact, and so notoriously known, that they must have Faces of Brass to deny them, the Charge would

be moſt uncharitably ſcandalous: but I deſire no other Teſtimony than that of their own tender Conſciences, and of all the World that knows them, to evidence the Truth as well as Greatneſs of their Crimes.

CHAP. IV.

Of the ways whereby they decoy others to be of their Perſwaſion. Of the great Pretenſions they make to Zeal and Holineſs. Of the great Veneration they ſeem to have for the Scriptures, when yet they are directly againſt them. Inſtanced in two Poſitive Commands, to obey Magiſtrates in the State, and thoſe that have the Rule over them in the Church. The unreaſonableneſs of the Pleas they make for their diſobedience, which if allowed muſt take away all the Power of Superiours, and cancel all the Duty of Inferiours. The Impotency of that Plea of expecting expreſs Scripture as the only Warrant for all our Actions. The unpracticableneſs of it ſhewn in a familiar and very poſſible Inſtance.

IT is ſome kind of Miracle, that there ſhould be ſuch ill Men, and yet ſuch good and glorious Pretences; but it is a far greater, that after all this, they ſhould be able to gain *Proſelytes*, be followed, admired, countenanced and eſteemed almoſt to Adoration, by ſo many Perſons. Our next Diſcovery muſt therefore be, By what Arts and Methods they purchaſe that Reputation

putation in the World; and how they come to make so many Disciples.

HAD some Ages past over since the late Dismal Revolutions, one might imagine such specious pretences might prevail again, and the concealed mischief pass undiscovered: But the blood being yet scarce dry upon the Sand where they acted the Real Tragedy, the Scars of those intestine Wounds which they gave both Church and State being still visible and apparent, and the ashes of our former Fires lately quencht, that they do not only still smoak, but are full of hot and glowing Embers: one can scarcely tell how to judg otherways, but that those Persons who do so industriously blow them up, and supply them with the same combustible Materials, must be very desirous to re-kindle those devouring Flames; and that a great part of those who are the Countenancers and followers of these Men and their Perswasions, must have a Design to repeat over again those Horrid Villanies, which were contrived either by the same Persons, or at least such as were of the same Leaven; and carried on by the same Methods and gradual Progressions, the very same pretences of Conscience, Religion and Reformation, with which now these present Dissenters act.

YET I dare not believe of so many as seem to love or like them, that the greatest part would rejoice to see the Confusion and Desolation of their Native Country: and I would be unwilling to fix that Design upon several, who I am confident are Innocent of it. Nor do I think, that all the whole Party are managed by Interest,

or guilty of Hypocriſie: I am clearly of another Judgment; and do believe it is a want of ability or means to diſcover thoſe Dangers which are cloſely concealed from them by the cunning Ring-leaders of Faction, which is the true Reaſon why they do ſo much admire and adore the fair outſide and ſpecious appearances of theſe Men; who are like thoſe ἀδηλα μνημεῖα, thoſe dangerous vaults under the Painted Sepulchres: at whoſe outward Beauty and Garniture whileſt Men do with wonder gaze, they are not aware of the Dangers of their inward hollowneſs, till they are irrecoverably fallen into it.

St. *Luke* c. 11. v. 44.

THERE is no queſtion, but Goodneſs and Piety do command an Univerſal Love and Veneration: inſomuch that even thoſe perſons whoſe conſtant Debaucheries declare them open Enemies to all Vertue, cannot yet forbear to pay a ſecret Homage to thoſe Men with whom they ſee her dwell. And this is the Lure which theſe cunning Falconers know ſo well how to manage; and by it to reclaim the greateſt Haggards. But it is but a Lure, and would they well conſider, when they have with ſo much eagerneſs ſtoopt upon it, that it is only a few Gay Feathers, and not a real Quarry, they would not ſo tamely take the Hood, and give themſelves up to that blind Faith and Obedience which is expected from them.

I would willingly believe, that it is not the Wills, but the Underſtandings of theſe Men that are to blame: and as I deſire it were, ſo I ſhould extreamly rejoyce to be convinced that their Piety were real: But I ſhall never be capable of entertaining the Perſwaſion, That any Perſon can truly

truly Fear God, who does not Honour the King: or that he can be a good Chriſtian, ſo long as he continues to be an ill Man. Nor can I be brought to believe, that he is a Child of God, and loves God as he ought to do, who hates his Brother; unleſs they can convince me that it is not Canonical Scripture which tells me, *In this the Children of God are manifeſt, and the Children of the Devil: whoſoever doth not Righteouſneſs is not of God, neither he that loveth not his Brother.* And I am very well ſatisfied, that it is no Work of Righteouſneſs to refuſe to obey God in thoſe lawful Magiſtrates and Miniſters who are of his eſpecial appointment, and his Vicegerents and Repreſentatives: and to whom therefore he commands all Obedience and Subjection ſhould be given.

DID they lie under the hard Circumſtances of invincible Ignorance of their Duty, they would deſerve Pity and Pardon both from God and Men: but being preſt on all ſides with ſuch clear and irreſiſtible Arguments from undeniable Scripture, Law, and Reaſon, that they owe all Duty to their Soveraign, and all Obedience to their Superiours in the Church; there is no colour or pretext left them, under which they can ſhelter themſelves from the unavoidable guilt of wilful Diſloyalty, and Obſtinate Schiſm.

I have often wondred to hear with what Veneration they will ſpeak of the Holy Scriptures; and to ſee how conſtantly they retreat to them as the moſt impregnable Fortreſs for the Defence of their Opinions and Perſwaſions: how peremptorily and frequently they appeal to them as the only

indifferent

indifferent Judges and Arbiters of all Controversies and Differences in Religion: how zealously and earnestly they plye the People with the great Duty of searching the Scriptures, for in them they have Eternal Life: and yet all the World cannot perswade them either to believe or hear those Scriptures, though speaking never so plainly against their Erroneous Practices.

St. *Joh.* c. 5. v. 39.

I know no Commands more Positive than what our blessed Lord himself and the Apostles of our Lord have given for their Obedience to Kings, even Heathen Kings; *Render unto* Cæsar *the things that are* Cæsars, *as well as unto God the things that are Gods.* And *let every Soul be subject to the higher Powers*, saith St. *Paul.* And he enforces the Command upon them with the most dreadful of all Penalties; Not imprisonment of their Bodies, confiscation of their Goods, or Death (in all which they pretend to glory, and be more than Conquerors:) but with Damnation, of which (if they suffer it) they will have no cause to Boast. And as if he had foreseen what shield they would oppose against such a mighty Blow as comes from the all-powerful Arm of Divine Vengeance; he takes away even that Defence, and tells them, it is a folly to pretend the Obstacle of Conscience, since they must needs be subject not only for * Wrath, or fear of Punishment, but also for Conscience sake.

St. *Mark* c. 12. v. 17.

Rom. 13. v. 1.

* *The Word* ὀργὴ *signifies* Pœna, vindicta, *as well as* Ira. *So* Rom. c. 3. v. 11. *Is God unjust* (ὁ ἐπιφέρων τὴν ὀργὴν) *who taketh vengeance?*

NOR is the other Command less plain and positive. *Obey them that have the Rule over you;*

you; and submit your selves: for they watch for your souls, as they that must give an account. That there are such Persons who have a just Authority over them, by the Fundamental Laws of the Land, is matter of undeniable Fact; and these very Men having given their consent to those Laws, by their free Representatives in Parliament, stand bound to the observance of them by their own Act and Deed. Which manifestly shews the unreasonableness of their disobedience. But further, that these Governours of the Church have that Authority vested in them and derived upon them, by a continued succession from Christ and his Apostles, is a Truth, which though they may stoutly deny; yet they will never be able with all their skill to disprove, without a new *Index Expurgatorius*: and such a one as must purge not only all the writings of the Ancient Fathers, all the Records of time, all the Acts of the allowed General Councils, but even the Bible, or at least some part of it out of the World.

ALL that they say for themselves to palliate such Notorious Disobedience, is, That they ought to obey God rather than Men, which is undoubtedly true and necessary in all such cases, as that for which it was first urged; where the Commands of Men are contrary to the Express Laws and Positive Will of God: But a most impertinent and frivolous Evasion, where the Impositions of Men are either agreeable to the Will of God; or by being by him left altogether undetermined, are therefore absolutely in the Power of his Deputies, the Lawful Magistrates, to determine, this way or that way, as to them shall seem

most

most expedient. And therefore the Apostle commands, *Submit your selves to every Ordinance of Man, for the Lords sake.*

1 *Pet.* 2 *cap.ver.* 13. to 18.

SOMETIMES they will tell us (especially those whose Reason convinces them of the impotency of the former Plea) that they are obedient so far as the Impositions are lawful: that is, warranted from the Express Word of God, which is amongst all Dissenters the most Universal Sanctuary, where their Disobedience seeks, and, as they think, finds a most certain Refuge and sure Protection.

LET them now shew us, for the proof of this new Tenent, any one place of Scripture, where all Obedience is limited only to what is expressly commanded in the holy Canon. If they can, they have better Eyes than all the rest of the World; and if they cannot, why do they destroy their Maxime by their own Practice, by yielding Obedience to a Doctrine no-where warranted by express Words or Commands of Scripture? and this impregnable Fortification, in which they think their Disobedience so securely retrench'd, will, like the Walls of *Jericho*, fall flat in an Instant, if we consider,

FIRST, That the Members of the Church ow'd all Obedience to their lawful Superiours, both in Church and State, before some parts of the Scripture were committed to writing; and long before they were collected into one Volume, and so communicated to the dispersed Church. Now, before they were either written or published they could be no Rule for their Obedience; which, nevertheless, was a Duty which they were obliged

obliged to perform, both as Men and Christians.

SECONDLY, If we consider, That, though the Scriptures are sufficiently able to make the Man of God wise unto Salvation, in point of Faith and Doctrine; yet they are altogether silent, as to the particulars of Discipline and Government. Some general Rules are laid down; as, That every thing must be done with Decency and in Order: Now the Question is, what is Decent? what Orderly? and what Edifying? The Scriptures cannot be the Arbiters of what they leave undetermined, nay, not so much as mentioned: Who must then be Judges? Surely those Powers, and that Authority, which are ordained of God; and established by the Fundamental Laws and Constitutions of our Nation; and not these Men, nor indeed any private Persons, who can shew us neither Mission nor Commission, Succession nor any other Authority, more than they may have obtained by Usurpation, to be Judges over the Church of God. And their own Practice, when they were in Power, shews the unreasonableness of this Plea; since what they deny to others, they did then arrogantly challenge to themselves; *viz.* To determine the Times, and Modes of Worship: and in their worthy Directory they did impose many things not expressly commanded in Scripture, nor so much as incouraged by any ancient Usage or Custom in the Church of Christ. Nay, the very making, and imposing such a Directory, was by this Rule absolutely unlawful, as being no-where commanded in the Word of God. And what were all their Exercises, publick and private Fasts, and days of Thanksgiving

1 *Cor.* c. 14. *v.* 26. 40.

Prosperum scelus virtus vocatur.

Thanksgiving for their prosperous Wickedness, but Times of Worship, (I dare not say of God) of their own, not the Scriptures appointment? So that it makes it very suspicious, that they are of the same spirit with *Diotrephes*; and that their prating with such malicious words, against their Lawful Superiours, proceeds from that Ambitious Love which they have to Preheminence themselves, which gives them such an aversion to those Humilities and due Submissions which they owe to others.

3 S. John V. 9.

THIRDLY, the impotency of this Evasion will most fully appear, if we consider the Nature of Obedience, which is hereby utterly destroyed: for the very Essence of Obedience does consist (not in disputing the lawfulness of the Commands, but) in a willing and ready putting those Commands in Execution; provided they be such as are not directly contrary to the plainly understood and Positive revealed Will of God; or to the Universal and common Laws and Dictates of Nature and Nations; which none of those, to which Dissenters are disobedient, can be proved to be. And the Subject of all Obedience, either to the Laws of God or Man, usually consists in such things as are expedient to be done in order to the publick good, rather than agreeable to our inclinations, which (though under the specious Name of Conscience) if they may be permitted to be Judges, will emancipate all Mankind, and set them free from that Duty which they owe to their Superiors: and it would be no more but pleading this a *Corban* against whatsoever is expected from them, and all the Obligation

to

to Duty is immediately cancel'd. And I would gladly be satisfied, if this Doctrine were Universally received and put in Practice, whether it would not quickly turn the whole World upside down, and in a few Moments destroy that Beautiful Order, of which Almighty God was the Primitive Author in Nature; and as St. *Paul* tells us, is no less in the Church? for God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints; and that Peace is never to be hoped for, had or enjoyed, without Order, and Obedience to those Decencies which by a Lawful Authority are commanded, and which therefore the same Apostle absolutely and universally enjoins: *Let all things be done decently and in order.*

Deus fecit omnia pondere & mensurâ, Sap. c. 11. v. 20. *and therefore saw that every thing was very good,* Gen. 1. 31.

BUT to shew the impracticableness of this Opinion in the common concerns of Life, and much more therefore in the Religious, we will suppose that one of these precious Men has Children and Servants, whom he has educated in the fear of the Lord and instructed in the Way of Righteousness according to his own Principles. He calls for his Son, and tells him, Son, such a Man owes me a considerable sum of Money, this is the day for payment, pray go and receive it for me, to supply my present urgent occasions. But replyes the Son, Sir, how do I know whether this be a just Debt? and unless I be satisfied in Conscience that 'tis so, I dare neither demand nor receive it of him. Oh Son, says the Father, Remember your Duty, and the Commandment, *Honour thy Father*, &c. and from that Text he preaches him a long Lecture of the Necessity of Obedience,

Obedience, and the many advantages both Temporal and Eternal which do attend it. Sir, answers the Son, All this is true, and I am Obedient to you, and Honour you, so far as the Scripture warrants me; but I can find no express Command in the Word of God, for this you would have me to do; and unless I can, my Conscience will not give me leave; for I must obey that and God rather than Man. Having such ill success with his Son, whom he has made so good a fencer as to beat him at his own Weapon; he betakes him to his Servant, who has been sufficiently taught that he must not be an Eye-servant, but serve with singleness of heart as unto the Lord: Pray, says he to him, go to my Grounds, and take up such a Horse, carry him to the Fair or Market and sell him, but not under such a Price. Oh Sir answers the scrupulous and conscientious Servant, there is to be a Godly Meeting at such a place, and I must go to hear such a Precious Man, who teaches the most feeling, soul-saving, heart-breaking, sin-destroying Truths But besides I know not whether the Horse be worth so much, or whether he is sound Wind and Limb; and I am afraid lest I should cheat or over-reach my Neighbour; and indeed I dare not do it, for I would not wrong my Conscience to gain the whole world, and lose my own precious Soul. So that, as far as I see, if what he calls his Conscience does but suggest it, the Man will be the Master. And this Liberty of Conscience is a most excellent thing to cancel all such Contracts as Indentures, and if it were but as generally received and put in practice, as it is preacht in

in *London*, the Chamberlain of the City would be eased of a great trouble: and Conscience would make more Freemen in an Hour, than he can do in seven Years. It were endless to recount all the Instances of this Nature which might be brought, to shew the unreasonableness, ridiculousness, and dangerous folly of maintaining this Doctrine.

AS for that subtile piece of Non-sense of satisfying that Duty which they owe to Authority, by Suffering, which they call Passive Obedience, I think it is out of countenance already; or if it be not I think it may very well blush, when they rank themselves amongst Thieves, Murderers, the damned in Hell, and the Devils themselves, all which are passively obedient to the Laws of God and Men: that is, they suffer the just Punishments of their Disobedience to both.

THIS may appear a large Digression, and not much to the purpose of the Intention of these Papers: But I thought I could not do these men justice, if after the Character of their Persons, I did not endeavour to take away from them this Feather, with which they play so frequently, and tickle both their own Mouths, and the Ears of others.

CHAP. V.

Of the several Arts they use to gain Love, Credit, Esteem, and Veneration. Of their pretences to Exemplary Piety in their Actions, Words, Looks, Gestures, Habits. Of the way of their

maintenance by Free-will Offerings, the Advantages they have thereby over the Clergy of the Church; it eases them of a great trouble, and preserves the love of their Auditors, who like this Gospel-way, where they may at their pleasure withdraw their Bounty: it secures them from the Penal Laws. Of the advantage they make of Punishment, by calling it persecution; of their seeming Constancy in suffering for what they call Conscience; hereby they gain love, pity, and mony: They make this Persecution an infallible Mark of the true Church; the use they make of it, to render the Government odious to the People, and to dispose them by degrees to endeavour the alteration of the present, which they call Reformation. The same Arts made use of to promote the late Rebellion.

LET us now examine by what Arts and Arguments they proceed with so much success in the Returns they make of their Traffick for Reputation, Money and Disciples, and to pass for such precious godly men, and the only Soul-savers, both in their Opinion, and the Thoughts of others, who follow them in Multitudes.

WE must therefore understand, that what by the In-comes of the late Times, when the Spoils of the Wicked, and the Riches of the Nation ran through their Channels; and what by the present liberal Contributions of the Brotherhood; they have as little Necessity as Opportunity to enrich themselves by impoverishing others.

others. What they did before, is both by Time and the ſurpaſſing Generoſity of their moſt gracious Prince, buried in Oblivion: So that now they have nothing to do, but to promote the Good Cauſe and God's Glory; for I dare engage, that Reſtitution of any thing formerly obtained by unlawful Means, is no part of their Religion, nor ever raiſed the leaſt ſcruple in the tendereſt of their Conſciences.

THEY know well enough, that Example is more prevalent and convincing than all the Precepts and Arguments in the world; and that he that would draw another to be of his Perſwaſion muſt firſt perſwade him to believe that he is good, and has a great love & tenderneſs for his concerns & eternal Welfare: And herein lies their Excellency. It is their greateſt care and conſtant endeavour, to manage their Lives and Actions with ſo much cunning and artifice, that Detraction and Envy ſhall have much to do with all their curioſity, to find out any thing in the outſide and viſible part of their Lives whereof to accuſe them, excepting for their diſobedience to Government; which though it be unfledg'd Rebellion in the ſhell, yet they are ſo far from eſteeming it criminal or ſinful, that therein conſiſts the only differencing part of their Religion from other Men. And for my part, I will in diſplaying this their Maſter-piece, and what-ever elſe concerns them, do them all the juſtice and reaſon they can deſerve.

THAT they may therefore appear to be the moſt upright Men in their generation, they are not only violent in decrying Sin in others, eſpecially great and ſcandalous, common and

customary sins, Intemperance, and that Debauchery under which the Nation groans; but they are all extreamly vigilant over themselves: most prudent and dexterous not only in avoiding the sins, but even the occasions which may lead them into any disorders: And therefore, though they appear wonderful courteous, and full of obliging smiles, yet they will rarely converse much or long with any Company: and always chuse to leave behind them the great desire of their further conversation, rather than to importune and nauseate with a tedious visit; coming to see you as a *Physician* for your Soul; and staying, as if they had more Patients in their Round, and it may be only for the Fee. Nor will they so much as come in any place where there may be occasion or suspicion of Scandal or Expence, unless in case of necessity, or in their travels upon the road: they are as scrupulous of a Tavern or publick House as a *Mahometan*, who by his great Prophet is forbidden the use of Wine. If at any time they fall in accidentally with idle or extravagant Persons, they will either by their silence or morose severity escape their persecutions; and by a discreet Incomplaisance, avoid those dangers and inconveniences, which hot Discourses and hard Drinking precipitate so many Men into.

I do not charge them with these things as matters of guilt, and if these were their only crimes, they were the most excellent Persons of the World: And possibly the want of this necessary Circumspection and cautelous Prudence in some of those who call themselves *Sons of the Church*,

Church, have done her the greateſt unkindneſſes; and have given ſuch advantages to her enemies, as they could not have hoped for from all their own induſtrious malice and ſubtileſt contrivance: I wiſh they would ſeriouſly conſider of it, and in time reform ſuch of their Actions, as make their Perſons infamous, render their Profeſſion contemptible, their way of Worſhip ſuſpected, and their good endeavours in other things fruitleſs and ineffectual.

BUT to proceed, their very looks are modell'd and compoſed to a ſetled gravity, and almoſt affected auſterity: Their eyes and hands are in company often lifted up to Heaven, as if they were taken up with the holy meditations, or devout Ejaculations. They are uſually ſparing of their Language, and when they ſpeak, it is with ſuch a particular way of a treatable and ſententious deliberation, as affords them liberty to weigh every word, and ſtrictly examine it, before it paſſes the ſally-port of their lips; which likewiſe adds to the belief that it is the Spirit that gives them utterance in their *Extempore* Prayer, when (contrary to that cuſtom which moſt think is nature in them) they pour out their words, which like *Jacob* and *Eſau* ſtruggle for the right of being the firſt-born, as we ſhall take notice hereafter. The greateſt part of their Diſcourſe is about Religious affairs, the great concern of Souls, for which they expreſs an infinite care and tenderneſs. Sometimes they will with paſſionate ſighs and expreſſions bewail the wickedneſs and abominations of the preſent Age; and that not without ſome poyſonous hints againſt the miſcar-

riages which they will intimate are to be found amongst Persons of the greatest Rank and Eminency, as influencing the rest of their Inferiors by Example: and whilst it may be, they only pretend to pity them, they really endeavour to make them odious. Their very Habits, lest they should seem inclined to Pride or Vanity, are usually mean enough; and for certain so remote from the present *à la mode*, especially the Canonical, as to appear rather approaching to Antick, if it will but keep them warm, as they tell such as happen to take any notice of it, that was the original intention of Apparel, and therefore all that they expect from it.

THEY rarely concern themselves with Secular Affairs, their Revenues being the Free-will Offerings of the People; which they quicken now and then with a gracious Exhortation: To do good and communicate, to distribute to the necessity of the Saints, with which Sacrifices they tell them God is well pleased, and no doubt then, but they are: and hereby they receive a treble advantage

FIRST, They have a great conveniency for privacy and retirement: which they are not sparing to publish they do wholly spend, or the greatest part of it, in Prayer, Meditation and taking pains to provide Spiritual food for the Souls of Men.

SECONDLY, Hereby they gain and preserve the kindness of their Auditors, who are so far from grumbling at their way of Maintenance, that they look upon it as the only Gospel-way: and seem never better pleased with themselves

themſelves, than when they have done an Action ſo meritorious, as they pretend to believe the ſupplying of their wants and neceſſities is. Though poſſibly (which theſe Men are not aware of) it is becauſe they are not obliged by Law to the payment of thoſe voluntary ſtipends, but are at liberty to ſtop their hands when they pleaſe; and leſſen or enlarge their Bounty and Liberality accordingly as the Teacher edifies them; that is, as either he flatters their Humors and Fancies in publick or private: Or if there happens any diſlike or diſagreement betwixt them, they may wholly withdraw their Purſes and Perſons from him and his Congregation, and betake themſelves to another, as I have ſeen it my ſelf, and do not doubt but it very frequently happens. And there is no way ſo effectual as this, to make the Clergy moſt *mercenary*, baſe, ſervile and mean-ſpirited, ſo as not to dare to ſay or do any thing which may diſpleaſe a good Benefactor, for fear of loſing both himſelf, his Money, and their own Reputation; which of neceſſity follows their being forſaken of any of their Hearers, who will be ſure to lay the blame of their Change upon the want of ability and unedifyingneſs of the Teacher, whom they have for thoſe Reaſons left, and made choice of a better.

THIRDLY, Hereby they many times avoid and eſcape the ſeverities of the Penal Laws in their Pecuniary Puniſhments; having no viſible Eſtate to levy an *Eſtreat* upon: and as they will not by any Authority be ſuſpended *ab Officio*, ſo they are ſure they cannot *à Beneficio*. One of theſe Teachers meeting the Conſtable,

who came with a Warrant to levy twenty pounds, for his holding a Conventicle, of which he was in due form of Law convicted; pleasantly told him, he might take his Distress if he could find any thing; but, yet, says he, I would have you understand I do not complain of Poverty.

WERE they to receive their Maintenance, as the Clergy of *England* do, by the ancient and establisht way of Tythes, as their Revenues would be nothing so large, so they would have less time to spend in their Studies, and more hatred and ill-will amongst their Parishioners; for it has been observed, that some men of great eminency for Piety, Parts, and Learning, have not yet been able by all those Accomplishments, to purchase the love of their Parishes: For which there could be no other Reason given, besides their honest Care to take their own just Right and Maintenance, according to the direction and appointment of the Laws.

AND possibly we need not seek any further for the Reason of the common disrespect, or contempt of the Clergy: for they lie almost under an unavoidable necessity of being either poor or hated: If they will permit either overpowerful Greatness, or the universal Covetousness of the ordinary rank of People, to defraud them of the greatest part of their little Revenues, they may pass for good, quiet and peaceable men; but must certainly be poor and necessitous: which will infallibly render them contemptible in the esteem of the greatest part of the world, which will never leave the humour of paying

their

their Reſpects proportionably to the *Quantum quiſque nummorum habet in Arca*, to the greatneſs of Riches, and not of Vertue. And if the Clergy endeavours to redreſs this, by having recourſe to the Laws, for the recovery of their juſt Rights, they ſhall aſſuredly gain the Character of troubleſome, litigious, and covetous perſons, and ſhall not fail to be for theſe falſe imputations really hated: For all which troubles and inconveniences they are obliged to the Doctrine and Practice of theſe Diſſenters, in unſetling the minds of the Multitude in the late Times of Libertiniſm: All which they avoid likewiſe themſelves, and are conſiderable gainers by the bargain.

AND now, what Perſon that looks no further than theſe fair Appearances, but muſt judg moſt advantageouſly of theſe men? And there are not many of their Followers that will give themſelves the trouble of a further Enquiry, or more narrow Search and Examination. Nay I am perſwaded, that hereby a great many of them do commonly deceive themſelves into a ſtrong belief of their own ſanctity: And though they do openly avow (if not by their Doctrine, yet by their Practice) and juſtifie the blackeſt of all Crimes, Rebellion, which is as the ſin of Witchcraft; and that ſtubbornneſs, which is as Iniquity and Idolatry, of which they ſo vehemently accuſe others, yet all this is done for Conſcience ſake, and that pretence can by a ſtrange Chymiſtry, turn the greateſt Sinners into golden Saints, and the moſt horrid Impieties, Sacriledg and Murder, as they would make us believe,

believe, into acceptable ſervices to God Almighty.

THOUGH in reality after all this, they have made no greater advance, and it may be are not yet better than the Phariſees of old, whoſe Sect was the ſtricteſt among the *Jews*; they were as ſtrongly perſwaded of their own ſanctity; they would make as long Prayers, and devour Widows Houſes too: They were as induſtrious to ſave Souls, nay would do more than moſt of theſe will adventure at, compaſs Sea as well as Land to make a Proſelyte; and I fear with the ſame ſucceſs as theſe men do. I ſay they are not yet gotten altogether ſo far, nor are quite ſo innocent: For amongſt all the Crimes our bleſſed Saviour accuſes them of, and condemns them for, and for which he denounces ſo many fearful Woes againſt them, I do not find that ever he charges them with the Guilt, or ſo much as ſuſpicion of Rebellion againſt *Cæſar*, or any of his Prefects, or yet with Diſobedience to the High-Prieſt, who was then their Eccleſiaſtical Superior. Nay further, we may well ſuppoſe, that as in their Tithing Mint, Anniſe, and Cummin; ſo they were exact in their Duty to all theſe by the deſign they had to entrap the Holy Jeſus with that Queſtion, whether it was lawful to give Tribute to *Cæſar* or not? they being beforehand ſatisfied in themſelves that it was, and reſolved if he ſhould deny it, to accuſe him of a Crime which they were well aſſured would condemn him.

Acts 26. 5.

Mat. 23. 14, 15.

NOR in truth are they arrived to any higher Pitch, than it is very poſſible for a Heathen, by the

the meer ſtrength of Nature to perform; and ſome of them went as far in Morality, if we may believe the Hiſtories of their Lives, as it is poſſible for Humane Nature to go.

BUT further, to diſcover how great Maſters they are in the Art of Converting every thing to their advantage, and by all ways to gain love both to their Perſons and Perſwaſions: Even Puniſhment, the original deſign of which is to make all Crimes odious, as they handle the matter it adds a Luſtre unto theirs. They never fear or feel the deſerved Penalties of the Laws, but both in publick and private, they cry out as men upon the Rack: and if for their committing a ſpoil in Gods Harveſt, Juſtice does but take them by the Ears, with their hideous out-crys they call all the compaſſionate Herd to condole with their ſufferings; and this muſt be call'd a Time of Perſecution, and the ſuffering-days of the Saints. Now the very Word Perſecution ſounds ſo heatheniſh and unlawful, that it is impoſſible but they ſhould meet with abundance of Pity; and that we know is both the Parent and the Child of Love. And it is no wonder if they glory in theſe Tribulations, and patiently take the ſpoiling of their Goods, if they can be found, which they are ſure will be reſtored by the Bountiful Pity of their Congregations, ſeven-fold in this Life, and in the World to come God knows what.

THAT great conſtancy of Mind with which they appear to ſuffer, they may well ſhew, when one hair of their Heads is not toucht. Their frequent talking of reſiſting unto Blood, which

I much queſtion, whether they would in Suffering; as for Doing we may from former Experience take their Word; and their many and vehement Exhortations to Conſtancy, begets in their followers an opinion, that they are not at all inferior to the Martyrs of the Primitive Times, or thoſe of later Days: and that therefore they are in the right Way, becauſe they are perſecuted by the Wicked; for ſuch are all thoſe, who are not new-caſt in their Mould. And this makes the People redouble their Love and their Bounty: knowing that if he that gives but a Cup of cold Water ſhall not loſe his Reward, theirs ſhall be exceeding great and full of Glory. Hereby they are ſure they are not of the World, becauſe the World hates them; for they make what they call Perſecution, an infallible ſign of the true Church; which is ſo great an Error and Miſtake, that if it be admitted, there can be none Falſe; for undoubtedly Philoſophy has not been without its Martyrs, and there is no Religion of Pagan, Jew Turk, as well as Chriſtian, but has in their ſenſe ſuffered Perſecution; that is, have been oppoſed, condemned, and puniſhed, by the Laws of ſome Times and Places.

BUT they have another Deſign, and the Project does but too commonly ſucceed according to their Wiſhes and Intentions: for they do not only hereby purchaſe to themſelves Love, Riches, Pity, and Reputation; but they likewiſe inſpire a ſecret Hatred into the People againſt all Magiſtrates, from the Commiſſary and Official, to his moſt Reverend Grace; from the Countrey-Juſtice of the Peace to Sacred Majeſty it ſelf.

AND

AND I am the apter to believe this, becauſe in common Diſcourſe, from the Higheſt to the Loweſt of them, I could never yet hear any one of them ſpeak kindly, either of the late Bleſſed King *CHARLES* the Martyr, or of His preſent Majeſty, excepting for the Act of Indemnity, or the laſt Indulgence and Toleration: Whatever Reaſon they had for the one, I am ſure they had ſufficient cauſe for the other; and had they any Remainders of good Nature, Ingenuity, or Generoſity, they would think all their Duty and Service too little to expreſs their ſenſibleneſs and gratitude for that one Gracious Act; whereby they enjoy their Lives, Liberties and Eſtates, all which they had ſo abſolutely forfeited. And though they dare not call the Maſter of the Houſe *Beelzebub*, yet for certain his Domeſtiques ſhall meet with far coarſer treatment: If they are not ſuch as are viſibly inclined to be favourable unto them, but diſcharge their Duty by putting the Law in execution againſt them; preſently they are Perſecutors, Blood-Suckers, *Nero's*, Enemies to God and all Good Men; which all muſt be reſtrained to thoſe of their Party, who only are Good and Godly.

FROM hence the People come to a diſlike of their Governors and Government: from thence they proceed to wiſh it were otherways; and by degrees grow at laſt familiarly to entertain thoſe dreadful and deſperate Reſolutions, if they have Opportunity and Ability, to make what Alterations they think good, not only in Religious but Civil Affairs; not only to depoſe but murther Kings, and extirpate Epiſcopacy Root and

and Branch; and indeed to commit all Villanies and Disorders. Nor will they stick at any thing, which they are pleased to varnish over with the pretence, and only the name of Reformation.

THAT this is no false Accusation, or Fiction of my own Fears or Fancy, any Person may be easily convinced; and it is no more but looking backward to the Times preceding the Fatal Year 1641, and those that followed, till the Happy 1660, and it cannot be denied but that these are Real Truths: and that these are the certain Trains and Trenches, in which the Undermining Spirit of Phanaticism then did, and now does most dangerously work.

CHAP. VI.

Of their Endeavours to insinuate themselves into the Favour of Persons of Quality: And that notwithstanding their Flatteries, they are the greatest Enemies to Gentry, Nobility, and Royal Dignity. Of the manner how they creep into Populous Places, and the Arts they use to endear themselves to the People, by putting them out of a good Opinion of their Lawful Minister. The Reason of their settling in Market-Towns or Populous Villages, where there is not already some prevailing Sect. Tradesmen lovers of Reading, and have time to peruse their poysonous Writings. Hereby they propagate their way, the Shopkeeper mingling and retailing their Doctrines amongst his other VVares:

VVith

With their deſign upon Corporations in future Elections of Parliaments.

HAVING by the fore-mentioned Artifices, and the fair Appearance of Holineſs they carry in their Lives, inſinuated themſelves into the good Opinion of the Many; who it may be have never conſidered, what is the end to which theſe ways of Diſſenſion and Separation muſt at laſt lead them; and for all their ſearching the Scriptures, have either not found or not underſtood that place of the wiſeſt of Mortals, *My Son, fear thou the Lord, and the King; and meddle not with them that are given to change; for their Calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both?* Notwithſtanding which and many like commands, notwithſtanding all former experience, having aſſured themſelves of the People, who believe them equally with (if not above) the Scriptures; their next endeavours are to obtain the Bon-Graces of ſome of more Eminent degree: and this they do by the moſt ſervile of all Vices, and moſt dangerous of all flatteries; telling them, That this will render them truely honourable in the ſight of God; and that the Kindneſs and Countenance they ſhew to his People, his poor, deſpiſed, perſecuted Saints, and ſuffering-ſervants, will hereafter purchaſe for them an exceeding and eternal weight and Crown of Glory. Were there no Temptation in that Word; yet the Ambition of being Popular has had great and dangerous Influences upon ſome Mens Spirits: And if once theſe Men find that Inclination predominant, they will be ſure to touch that

Prov. 21. 22.

that String which makes the Muſick. And this they do not out of any real kindneſs which they have for Nobility or Gentry; but to gain Credit, Reputation and Strength to their Perſons and Party. For you muſt know it adds not a little as they think, to their Eſteem, to have the Coroneted Coach ſtand waiting at the door of the Meeting-Houſe, though it may be all that State is only to attend upon my Lady's Zealous Woman.

BUT however they know theſe goodly Elms are a ſafe ſhelter againſt a Storm, and ſtrong Supporters for theſe Ivy's to creep upon: Which may be no unfit Emblem for theſe men; who for all their pretended Humility, will at the laſt overtop the talleſt Tree, and having liv'd upon its juice and moiſture by their overkind Embraces, will infallibly impoveriſh and inſenſibly decay it. And were the Government of Presbytery, or any other Model of Faction eſtabliſhed in the room of the preſent Epiſcopacy; not only the Dwarf-Elders, but even the very Jews-Ear Muſhrooms which ſpring from them, would have a greater Power in the Government than the nobleſt Trees of the Foreſt, or it may be than the Royal Oak: And the High and Mighty Miniſters every one be more abſolute and infallible in his own Pariſh, than his Holineſs of *Rome* in his Oraculous Chair. And to ſhew you that they have as little kindneſs for Coronets as for Crowns; it is but ſtepping into a Countrey-Conventicle, and there you ſhall hear them loud enough cajolling thoſe Common People with, Not many wiſe Men after the Fleſh, not many Mighty, not many Noble are called; But God hath choſen the Poor: I ſay, God

1 *Cor.* c. 1. *v.* 26.

God hath choſen; Mark that! Whom hath he choſen, Beloved? Why? God hath choſen the Poor. Ah Friends! do not Great Men * Oppreſs you? do they not draw you before the Judgment-ſeats? do they not blaſpheme that Worthy Name by which you are called? in deriſion naming you the Saints and the Godly; do they not call you Fanaticks and Rebels? Nay do they not ſay you are Hypocrites and Deceivers?——And after this Rate the Speaker goes on till he is almoſt out of all breath and ſenſe, in this cunning Way of Railing againſt all Nobillity and Gentry; and putting the Common People into a good Opinion of themſelves; thereby teaching them to deſpiſe their Betters: an Humour to which the Engliſh Nation are but too generally and naturally addicted and inclined, without any ſuch Encouragements or perſwaſive Arguments.

St. *Jam.* c. 2. v. 5, 6, 7.

* *By Taxes, Subſidies, Royal Aids, Polls, Hearth-money, Fines,* 12. d. 5s. 20. l. 100. l. &c.

AND now there is but one thing to be done, before we bring them to the Pulpit, where we ſhall ſee them fit their Doctrines to their Deſigns, and accommodate their Principles to their Practice.

YOU ſhall uſually have them firſt Itinerant, to gain the greater acquaintance, and diſcover their Booty, and the moſt advantageous Place for a Station: having therefore in ſome Corporation, Market-Town, or Populous Village, made an Acquaintance, or got a Recommendation to ſome Olivarian Tradeſman, or Forty-one Commonwealths-man, thither they make their Viſits. The firſt thing they enquire after, is concerning the Miniſter of the Place, what he is? and how the People ſtand affected to him? Amongſt other diſ-

course they will wonderfully pity the great want of faithful and painful Labourers in the Lord's Vineyard; at Night some of the Neighbourhood, who are judged worthy and fit to make Disciples of, are called in; the good man is desired to go to Duty with them, which he does, after having first put out the Candle, either for good husbandry, or for fear it should go out with a snuff before he has done; or it may be, lest it should quench the Light of the Spirit, and in Charity I would think (did I not know them better, and that they have little acquaintance with modesty) to cover those blushes which justly may discover themselves, when he is at a loss or run aground upon a little Non-sense. He keeps them it may be an hour or two in attention to his zealous Tautologies: and these Bastards of his own Brain he fathers upon the Spirit of God. The hearty thanks of the House is returned him, which is one return of his Prayers he always aims at; and the Gifts are admired for his own, and he for them, which but just before were the extraordinary Emanations and Gifts of the Spirit. Some gracious discourse passes, which with much kindness, and promises of mutual endearings, begins the acquaintance, and concludes the interview for this time.

IF the Parson of the place be a mild, well-temper'd man, and favourable in his judgment to their Way and Opinions; or one who has been brought to a partial Conformity, rather out of fear to lose his living, then to keep his Conscience; he is drawn into the Conspiracy against himself, and by entertaining them kindly, shall certainly advance his own Ruine, in the loss of the love, good

good opinion, or Intereſt he before had amongſt his Pariſhioners. But if he be a good brisk or learned man, one who both Preaches and practiſes Conformity, ſober and pious in his Life and Converſation; then all their Cunning is ſet on Work, to find out ſomething that may alienate the hearts of his People from him: For without this due preparation there is nothing to be done, no coming there: And many times this proves no difficult Task; for there being ſo much of *Meum* and *Tuum* between the Parſon and his Pariſhioners, they there find a Breach ready made by which they may boldly enter. But if that Correſpondence be good; yet ſomething muſt be done, ſomething muſt be found out againſt him. If he Preach but once a day, and Catechize in the Afternoons, he is Lazy, Idle, a meer Drone, and has not that care for precious and immortal Souls as he ought to have: if he Pray as the Canon directs, or in any ſet-form near unto it; he is a formaliſt, and has not the Spirit of God: A mere Moral Man. But if he be a great oppoſer of them, and their pernicious, dangerous, ſeditious ways and Doctrines, he is a Man of a Perſecuting Spirit, which is utterly contrary to the Goſpel; and that they are ſure will do.

BUT if it happens either that the Miniſter be not a Man of Parts, or that he be vicious in his Life, then they have little to do; and their Conqueſt is like *Cæſar*'s with a *Veni, vidi, vici.* They come, they ſee, and overcome in an inſtant: and no ſooner can they diſplay their Victorious Enſigns, but the People fall unto them, and thereout ſuck they no ſmall Advantage; and their own Miniſter having

Pſal. 73. *v.* 10. *Tran ſla. Eccleſ*

having before been justly despised for his Ignorance and scandalousness, there will need little trouble or pains to render him truly contemptible, and hated amongst them.

AND here our *Boanerges* is, it may be, courted to fix; which, after having made some difficulty to do, only to secure to himself the Contributions, and some other conveniences, he will not fail to do, unless he have a call to some more advantageous Place. Provided always it be a place Rich and Populous, and not already taken up with some other prevailing Sect and Faction; which plainly shews their Design is to supplant the present Church, more then to propagate that which they call Truth: otherwise they might as well endeavour to convert them from their Errors, as the Church-men from their Loyalty and Obedience, which is all they do, or aim to do: And Observe it where you will, you shall never see them settle in a small or poor Village: It may be those People have no Souls to save, or they are not worth the saving, or they must travail and take pains for it? and since they cannot pay, must not have Salvation brought home to their Houses. I have known one who for several Years has liv'd in a Place well-stockt with a prevailing Sect, and where the Parson gave him advantage enough, who yet never had any Congregation gathered there, but ply'd every Lords Day, and somtimes in the Week-days, at a Market-Town some Miles distant; and by his pious endeavours, and painful preaching brought the People of that Place, who before he came amongst them possest great Unity and Loyalty, to lose both; and to be of four or five subdivided and dissenting

diſſenting Churches; and ſome of the Mechanicks became ſuch Eminent Teachers, as to contemn, deſpiſe, forſake and vilifie him, who firſt taught them the Trade.

I canot forbear ſhooting my Bolt, let them ſhoot the Proverb at me if they pleaſe: Is it poſſible to judg otherways of theſe Men but that they are his Seeds-men, who ſowed the Tares amongſt the Wheat? who therefore will not ſuffer them to trifle, or ſpend their time to no purpoſe, (no more then he does, who walks to and fro the Earth, like a roaring Lyon, ſeeking whom he may devour,) or to ſow that Ground over again, where he has already ſo promiſing a Crop ſprung up, and ſo plentiful a Harveſt towards.

BUT they have further Policies in ſetting up in Market-Towns, Populous places, or Corporations; of which, with very good Reaſon, they are diſabled to be free, unleſs they will firſt ſwear to renounce that Traiterous Poſition of taking up Arms againſt the King, *&c.* which is againſt their Conſcience, becauſe againſt their deſign. 17 *Car.* 2. *c.* 1. *apud Oxon.*

FOR, firſt, this ſort of People, I mean Tradeſmen, have more ſpare-hours than they deſire; they can write and read, and therefore like the Divertiſement of Books, becauſe it does not call them from the Compter. Induſtry, and the Repute of Honeſty are many times their beſt Stock; and therefore they cannot chuſe but love, and like ſuch a Profeſſion of Religion, as is like to intitle them to Credit and Cuſtomers; and ſo, by bringing Griſt to the Mill, in all probability will inrich them; which is the general Temptation that induces this ſort of People to affect the Sancti-

mony of ſome Sect or Faction, which is moſt prevalent near about them. And to make it clear that this is true: If ever you find any one of theſe Mercenary Saints ſailing againſt the Wind and Tide of a probable gain; I will be contented to be thought a Fool for my conjecture. Whereas the Countrey-Swain, whilſt he runs the Yearly-Circle of his hard Labour, has rarely either Time, Learning, or Mony to ſpare, to gratifie his own Curioſity, or their expectances, and unleſs he be a Free-holder can do them no Service; and little then, if the Lord of the Mannor where he lives be an honeſt Loyal Gentleman: and therefore, they are too wiſe to Angle where the Fiſh is not worth the Bait.

BUT ſecondly, Hereby likewiſe they come infinitely to propagate their Way; for the Zealous Plumb-Smith will not weigh you an Ounce of Pepper, but (unleſs his Shop be full, and then Religion muſt give the Wall to Intereſt,) into your Bargain you ſhall have a Pound of Edification, which is the Pack-thread and Paper he binds us his Commodities with: and if he have time, he will give you the Repetition, it may be, out of his Pocket-Book, of what the precious godly Man taught at the laſt Lecture, or Sabbath-day: or if you be ſo well-bred, as the Phraſe is, he will Treat you with a Pipe of Tobacco, only to perſwade you to come amongſt them, and hear that powerful Man, who is as much beyond their Parſon, (though if he be a Cuſtomer, it may be he is a very good man too) as ſweet-ſcented *Virginia* is beyond Sr. *Kitts*. The ſimple Country-man thanks him for his Love, and innocently accepts his

his kindneſs, ſits down, blows out one Smoak, but ſucks in another far more dangerous and intoxicating: he is perſwaded, comes to the next meeting, hears and likes what he does not underſtand; goes home, tells the fine ſtory to his Neighbours, and decoys them likewiſe into the Tunnel.

BUT laſtly the great and Principal Deſign of all, and the moſt dangerous if it be not in time prevented, is in ſuch places as have the choice of Burgeſſes for Parliament, or where there are many Free-holders who have a Voice in the Election of Knights, to make ſuch a party as may over-poll the reſt, and in ſucceeding Parliaments may bring in ſuch a number of Members into the Houſe of Commons, as may bring to paſs their Wicked and Treaſonous Deſigns: and I am confident, ſo great has been their Induſtry in this particular, that they are fully perſwaded they are able to accompliſh their Drift, if they could once come to a new Election, and this is the Reaſon that all the Parties, eſpecially the *Presbyterian*, are ſo eager for a new Parliament. And that they have bid ſo fair for the Diſſolution of the Preſent, from which, being compoſed of ſo many wiſe, prudent, able, and truly Loyal Gentlemen, they have not the leaſt hopes; but are in the greateſt dread imaginable, that by a Compliance with the neceſſities of the King and Kingdom, they ſhould ſtill continue, and not only enact ſomething more ſevere againſt their reſtleſs Machinations, but by ſupplying his Majeſty with Money, cut off all their hopes, if they ſhould come to an Honourable Diſſolution, for a future Parliament, to cramp the Crown, or work upon the Neceſſities of the Son, to ruine him

and the Church, as they did with the ſame Engine his moſt Glorious Father: and that they were in great hopes that this would be a ſhort and the laſt Seſſion of this moſt Loyal Parliament, I think few will doubt who had any account (ſo as to obſerve it) what a numerous Concourſe of all the Factious Heads, eſpecially of the *Presbytery*, there was to *London*, againſt the opening of the Seſſions; which appeared like an Army of Hungry Vulturs, hovering about, and ready to ſeize upon it ſo ſoon as it ſhould fall, and become a Dead Carcaſe ready for their deſired Prey. But as their hopes have met with a happy diſappointment, ſo I doubt not but it is the hearty wiſh of every Loyal Subject, that long they may; and that this Parliament, for the Honour, Safety, Peace, and Support of the Imperial Crown of this Realm, and of the beſt Church and Church Government in the Chriſtian World, may long ſit and continue, by the honourable name of the long Loyal Parliament.

CHAP. VII.

After they are ſettled in ſuch Places, of the Manner of their behaviour in the Meeting-Houſe. Of their Extempore *Prayer, Examined and expoſed to open View. Of the Pretence they make to gain Veneration, that they Pray by the Spirit. The ill uſe they employ it in, to make the ſet and appointed Forms of Publick Prayers Nauſeous and Odious to the People; Proved from Scripture and the Expreſs Command of our Saviour, that it is not of Gods appointment, nor a fruit of the Spirit.*

Spirit. By Example of the moſt infamous and abominable Sinners guilty of Rebellion and Witchraft, who had this faculty even to admiration. Extempore *Prayer ſhewn to be a meer Art, the way how they or any Perſon endued with a tolerable meaſure of Confidence may attain to it. A probable Philoſophical Reaſon, why they fancy themſelves inſpired in theſe Enthuſiaſtick Effuſions.*

IT is now high time to hear what our Man of God will ſay for himſelf: who being accoutred with all theſe perfections, fixed amongſt a Company of Wealthy Tradesmen, whoſe Ears itch as much after Novelties, as their Fingers do after Money; in deſpight of Laws, Reaſon, or true Religion he advances in the new Meeting-houſe, or a good large private Room, up into the Pulpit.

HAVING fitted the Cuſhion to the moſt commodious poſture for the eaſe of his Elbows, pull'd out his Handkerchief, with which he intends to wipe off the ſweat; given the Uncanonical Cloak a twitch or two, or if the Weather be hot, laid it aſide, that he may not appear Lazy by thraſhing in his Cloak: and which is a ſure ſign that he is beginning to begin, having roll'd his Eyes about, as if he were falling into a Trance, he gently recovers himſelf into his Prayer, which he faintly begins with a low voice, and languiſhing Tone, a ſoft and deliberate utterance, which as the Holy Fire of his Zeal, comes gradually, by Motion, to gather Heat; advances ſtill higher and higher, till at length being throughly warm, like a Pot with too much Fire under it, the Scum of his Brains

Brains boyls over, and he tumbles out his expreſſions with that Ardor and Precipitation, that every Word treads upon the Heels of another, and puſhes it forward: Nor does it import whether the Expreſſions be Congruous, or it may be, Decent, ſo long as they are but paſſionate and vehement; and at every third or fourth Sentence, (to help the Pump) as loud as he is able, an importunate, Lord! Lord! at which the People are ſtrangely melted, ſome into Tears, ſome into Sighs and Groans; which are the ſpiritual Hums and Plaudite's of a Conventicle; and ſignifie that the man comes off very well, in Acting his Part upon that Religious Theater.

NOW, though he pretends to hate all Forms, yet he is not without a Method; and therefore he begins with Confeſſion: and tells God Almighty a parcel of Notorious Untruths in the Name of the People, and would perſwade him that he knows it too: Lord thou knoweſt that we have been guilty of all manner of Sins of Omiſſion and Commiſſion, which, it may be, to ſpin out the Hour-Glaſs, he gives them a Catalogue of. Some of which (for we will ſuppoſe them Chriſtians, and better Men than he does) the Hearers may be ſo far from being guilty of, that poſſibly this may be the firſt time that ever they were acquainted with their Names; and after this rate he goes on, through the ſeveral parts of a little Book, which he does not care to own, though he is not a little obliged to it; and makes great and conſtant uſe of it, by name, The Gift of Prayer; which till I got a ſight of, I thought they had got without Book, by the help of the Spirit; who, I am ſure needs no ſuch helps to help his true Servants.

THERE

THERE is one general Rule which St. *Paul* gives for publick Prayers, *I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are put in Authority:* But for all his Exhortation, in a two hours Prayer, first or last, you shall hear but little of that; or if the King be named, his Titles of Supremacy are not recited, or at most but half-way: and if he be faintly acknowledged the Defender of the Faith, it must not be said that he is Supream in all Causes, and over all Persons, as well Ecclesiastical as Temporal: for you must know, a Presbyter is as great an Enemy, to the Supremacy, as a Papist; and challenges an underivative-power, *in Spiritualibus*, from Christ himself, to whom the King is but a Subject; and by consequence, even in all Temporals *in ordine ad spiritualia*, to every petty Presbyter. Oh rare and absolute, and more than Papal Church-Tyranny! O most excellent Arbitrary Spiritual Government! How consistent art thou with Monarchy! and with that old and true Aphorism of State, *Imperium non patitur Duos.* Empire is in compatible with Rivals, and it must be *aut Cæsar aut nullus.* Sometimes they will in general terms pray for Him whom God hath set over us; an Expression not without Malice, according to that place in the *Psalms, Set thou an ungodly Man to Rule over them.* They might as well say, Whom God has appointed or ordained to be over us, which is a Scripture Expression. But I fear they do not think or believe the King and his Power to be of God's appointment; for if they did, they would endeavour to lead

1 *Tim.* 2. 1, 2.

lead a quiet and peaceable life, in all Godlineſs and Honeſty; and not think it lawful to draw a Sword againſt him, or think ſuch an Oath unlawful as would tye their hands from doing it; though with the nice diſtinction betwixt the King and the Perſon. And let them but make it their own Caſe, I dare ſay, they will not be willing to hang up the Presbyter, for fear you ſhould alſo choak the Man. This they have done, and that they would not be accounted Changelings, is plain by their unwillingneſs to renounce the Devil and all his Works, the Covenant and Ingagement to live without King and Houſe of Lords.

AS for our moſt Gracious Queen *Katharine*, *James* Duke of *York*, and the reſt of the Royal Family; the Biſhops and Clergy; they never come in their Mouths or Memories; ſo that, either the Apoſtles general Rule, to pray for all Men, eſpecially for all that are in Authority; muſt be lyable to an Exception, if they think fit: or elſe Queens, Dukes, and Biſhops are No-body with them, or not in Authority, that is, a lawful Authority; and indeed, that is it which they would be at.

THERE is nothing which has gain'd theſe Men that Veneration, amongſt the Vulgar, which this Impoſture has done; which they endeavour to impoſe upon eaſie beliefs, whileſt they pretend in theſe *Extempore* Effuſions to be immediately inſpired by the Spirit of God; which all diſſenters cannot be, and I am afraid none of them are. The Apoſtle St. *Paul* ſpeaks of praying with the Spirit, but it is manifeſt that he means there, that Miraculous Effuſion of the Holy Ghoſt, who for the better propagation of the Goſpel gave them

1 *Cor.* 14. 14.

utter-

utterance in ſeveral Languages: and let me but hear any one of theſe men pray in *Latin*, with that fluency as they do in *Engliſh*, and I will believe they pray with the Spirit; though many of them, it may be, if they could, do that neither in *Latine* nor *Engliſh* with Underſtanding. But the truth is, the Book by which they were taught is not yet made free of the City; and it would puzzle *Cicero* himſelf; with all his long-winded Sentences, to beſtow the Idiom of his Language, in which he was ſo great a Maſter, upon ſome of their Prayers, which are hardly tolerable true *Engliſh*. *Latine* is a Language familiar enough all over *Europe*, and ſome of them have been educated in it; (though with others it is the Mark of the Beaſt,) and if they had truly the aſſiſtance of the Spirit, it were as eaſie for that to teach them to pray in that Tongue as well as in any other: and when they can, I ſhall willingly ſpare them the tryal of *Hebrew*, *Greek*, *Syriack*, *Arabick*, &c. mentioned *Acts*, chap. 2. But it ſuffices they ſay it is by the Spirit, and the People, who believe they ſpeak as the Oracles of God, they believe it: and from hence draw a Concluſion, that thoſe Perſons are the beſt men in the World, having the Spirit in ſuch an extraordinary meaſure above their Brethren.

AND this is not the ſmalleſt Engine which they make uſe of, to undermine the Church of *England*, and to render the ſolemn Service of God contemptible: All ſet Forms being, as they ſay, dull, dead, flat, and Spiritleſs: though they are in a great meaſure the expreſs words of Scripture; and warranted by ancient uſage in the Church,

Church, if not from the Apoſtolical Times, at leaſt from the very next and immediate Age unto them. Yet one of their Diſciples did not long ago, in the preſence of ſeveral witneſſes, openly declare, That what we call Divine Service, and the Worſhip of God, was Blaſphemy; and the uſing thoſe Prayers blaſpheming, not honouring or ſerving God; and ſince they are all learnt *Jurare in verba*, we may well believe he ſpoke as he had heard, the true ſentiments and opinion of his Maſter.

NOW that we may diſcover the greatneſs of this dangerous and popular Cheat; we will firſt make our Appeal to their own Judge the Scripture. Go we then to him who is the Way, the Truth, and the Life; and to whom ſhould we go but to him who has the words of Eternal Life? And if we will hear him, he gives us an expreſs Charge againſt Battologies, and much ſpeaking in our Prayers; and commands a ſhort Prayer and a Form too: Whatever long Prayers may be, he tells us they look like Hypocriſie and Superſtition, *But when ye Pray, ſay,* **Our Father,** &c. *And uſe not vain Repetitions as the Heathens do; for they think they ſhall be heard for their much ſpeaking. Be not ye therefore like them: but after this manner pray.* How well they obſerve this Rule, we need trouble our ſelves no further to find out, if we can but remember that it is not yet twenty years ago ſince the Lords-Prayer was accounted unlawful, and by ſome ſcandalous, and indeed was generally out of Faſhion in the Pulpit; and ſo it is ſtill amongſt many Diſſenters: and yet then they would

S. *Mat.* 6. 7, 8, 9.

would have us believe they pray'd by the Spirit, as well as they do now; and I believe they did, but it must be the same Spirit which made *Saul* throw the Javelin at the Musician: For it taught them the same Practice, not only to be angry with the Musick, but to kill the Musician, and put all out of Tune. I am sure it could not be the Spirit of Christ which taught them to break and dispise a Command of Christ; for he tells us that promised Spirit shall speak what he hath heard; and I hope that they dare not say but this Command of our Saviours was one of those things he had heard: and was one of those Truths into which he was to lead them. S. John 16. 13.

FURTHER, if we examine what are the Fruits of the Spirit; they are *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth:* but not the least mention of *Extempore* Prayer. If we search what are the Gifts of the Spirit; or the Gifts of God; we shall find the Gift of *Continency*, the Gifts of *Prophesie*, of working *Miracles, &c.* but no *Gift of Prayer.* And where the particular *Gifts* are enumerated, there is not one syllable of the *Gift of Prayer*, Certainly if it had been a spiritual Gift, or a fruit of the Spirit, it would not have been omitted. Gal. 5. 22, 23, 24. Eph. 5. 5. 1 *Cor.* 7. 7. 1 *Cor.* 3. 5. *Rom.* 12. 6. 1 *Cor.* 12. 1.

BUT, secondly, let us appeal to Example: For if this be a fruit of the Spirit, then all they who can or could thus pray *Extempore*, have the Spirit of God, and are the Sons of God. This is as much a Demonstration as any in *Euclid.* Now I will bring you such an Army of Saints, with Old *Noll* in the head of them, as shall

ſhall fight and pray with all Nations; Either theſe Saints, S. *Oliver*, S. *Ireton*, S. *Bradſhaw*, &c. pray'd by the Spirit, and ſo were real Saints; or what they pray'd was not by the Spirit, and ſo they were no Saints, nor *Extempore* Prayer any Evidence of the Spirit of God: Now let them take which of theſe they will; I dare ſay they had rather Canonize *Oliver*, and his praying Legions, than not; only as Affairs now ſtand it is not altogether ſafe: And if they ſhall refuſe both the Horns of the *Dilemma*, (as being ſure to be in their ſides, and too ſharp to be handled) they muſt teach us to diſtinguiſh, and know that they are not juſt ſuch Saints as the others, who had the knack exactly; prayed the ſame Language almoſt *Verbatim*; made the ſame boaſts of, and pretenſions to the Spirit, and I am afraid had the ſame Spirit, the ſame Uſes to make of it, and the ſelf-ſame Ends and Deſigns.

I might bring many Inſtances, but I will only add one, which is ſo remarkable, that it will be ſufficient to convince all thoſe who are not reſolved againſt Conviction: and whereby it will appear, that this way of *Extempore* Prayer, is ſo far from being a Gift of God, or proceeding from the Spirit of God, that it may be a Gift of the Devil; and that ſuch who are almoſt under an irreverſible Neceſſity of Damnation may have it even in Perfection. The ſtory is thus: At St. *Ives* in the County of *Huntington*, within the Memory of many perſons yet alive, there was a Woman, whoſe name I do not very well remember, though many in that place very well do: She was one of thoſe, who for diſtinction

were

were then by themſelves called *Profeſſors*, by others *Puritans*; ſhe was a great follower of the upholders of the *Presbyterian*-Tenents, a conſtant frequenter of Godly Meetings, and Religious Exerciſes: This Woman came to be ſo eminent, eſpecially in this Gift of Prayer, that ſhe was generally admired, and look't upon as a Saint of the firſt Magnitude: the noiſe of her Fame, and the boaſts of her Party, brought many Neighbouring Miniſters in the adjacent Counties of *Cambridge* and *Huntington*, to hear her pray; which ſhe did in that raviſhing manner, that they never parted from her without an Exceſs of Admiration and aſtoniſhment. After ſome time, for what reaſon I am not able to determine, this Holy Siſter went over into *New-England*, as about the ſame time many others did for Liberty of Conſcience; for a while ſhe was there in the greateſt Eſteem, and height of Reputation; but the Devil ow'd her a ſhame, and ſhe him a Soul; ſhe was at laſt ſuſpected and accuſed to be a Witch; was brought to a tryal, confeſt her guilt, and that her contract with the Devil was, That in lieu of her Soul which ſhe did conſign unto him, he ſhould aſſiſt her with the Gift of *Extempore* Prayer: after which confeſſion, ſentence paſt upon her, and ſhe was accordingly executed, as a moſt abominable Witch. Either now we muſt believe that this *Extempore* Way is not an infallible ſign of the Spirit of God; or that the Devil has the Power of diſpoſing of the Gifts of the Spirit.

BUT thirdly, I will appeal to theſe very men; let them ſpeak the Truth and ſhame the

Devil. Is not this way of Praying an Acquisition? Did not the forementioned Book, or some Collections of their own of that nature, out of Scripture, often hearing of others, and many secret Trials and Exercises therein bring them by degrees to these perfections? or could they from the first moment of their Conversion pray thus? and they do as punctually remember that time, as what they did Yesterday: and then, if ever, they had the Spirit of God; and it was then as well able to help their infirmities as now, and they stood more in need of it, and it would have been more visible and apparent that it was not they but the Spirit that taught them how and what to pray: did they not with much pains and industry attain this which they call a Gift? let them deny it if they dare: for if they will say they never used any of the aforesaid means to help their Weaknesses, I will undertake to prove them the most impudent affirmers of a Notorious Untruth; for many of their expressions are sentences pickt out of the Bible, which they read often over, with as much respect to the getting praying Phrases out of it, and a great deal more than to be informed of their Duty towards God and Men; and it were well if it were no worse; but there is such a blend of phantastical, particular, and uncommon words of their own Mintage, and such a medly of singularity of Incomes and Outgoings, and Indwellings, and I know not what, which like the Wild Gourds spoil all the Pottage, and I doubt they will find there is Death too in the Pot.

I

I AM the most deceived, if for this purpose they do not stuff their Heads and Memories, with Notions how to express themselves upon any sudden Occasion or Emergency; and as I am informed by those who have tried both, and therefore have reason to know, it is a far greater Ease, if a Man has the general Notions of what he intends to speak, not to be tied to Numerical or Identical Words; but to have a Liberty, to express those thoughts and Notions, according to his present Pleasure and Fancy: Which if his Tongue be naturally smooth and voluble, will make it less difficult for him to do it, even to admiration; the charge of Generals being less burdensome to the Memory, than that of Particulars: and besides, it leaves the conceptions an unlimited freedom for choice and variation; and affords many sudden hints, which by being followed and improved with advantage, do many times infinitely surprize, both the Speakers and Hearers, with a pleasing Novelty and agreeableness: that Pleasure begets a secret Joy, and that Joy dilates and expands the Animal Spirits, which are the true Spirit of *Extempore* Prayer; and these having a strange Mechanism and unexpressible Influence upon the Souls, do sometimes put it into such strange and vigorous heats and raptures, as even makes a Man out-do himself and his own expectations. I am perswaded that the want of understanding this piece of Philosophy, which is none of that which the Apostle calls vain, and bids beware of, lest it spoil us (though it might, and I hope will, spoil some of their ill Designs) is the true Reason

why they believe themſelves to be acted in theſe Heats and Tranſports, by the immediate Influence and Inſpiration of the Spirit of God.

AND this is the very Art of Prayer; and a meer Art it is, and no Gift, nor Fruit of the Spirit: an Art which with a common Induſtry, provided a man have a competent ſtock of Confidence, any Perſon may arrive at, and grow prodigious in: and the ſooner, the more ignorant he is, becauſe he will be proportionably more impudent, and conceited of himſelf, his abilities and performances; which is the true Reaſon, why ſo many ſilly Mechanicks, who can hardly ſpeak ſenſe in common Diſcourſe, by hearing others pray at this rate, will ſteal their Expreſſions; and with ſome ſmall Inſtructions and Directions, with Time and many private Tryals, grow ſuch ſtrange Proficients in the Trade. Nay, and I will engage he ſhall have the Pride (or it may be it is the *Arcanum* of the Craft which they are bound not to divulge) not to confeſs how he came by it, or to undeceive thoſe who ſhall wonder to hear ſo unlearned a Fellow Pray ſo fluently and fervently. And this adds not a little (amongſt thoſe who underſtand not the Intrigue) to the common received Opinion, that it is a Fruit of the actings of the Spirit of God. And the pulling of this Spiritual Inkle out of their Throats, which they would perſwade us came thither by a Miracle, is one of the greateſt and neateſt, as well as dangerous pieces of *Legerdemain*, with which theſe Juglers Hocus the vulgar and incautelous of the preſent Age.

CHAP.

CHAP. VIII.

Of the Doctrines they chiefly insist upon, and in which they first instruct their Hearers. And first of the Doctrine of absolute and irrespective Decrees of Election and Reprobation; Of their way of trial of their Followers; whether they be the Elect; by knowing the punctual time of their Call, Repentance, sorrow for sin, &c. The agreeableness of this Doctrine to their Followers, whom for being such, they perswade that they are certainly the Elect; and that they cannot fall totally and finally from Grace. Their signs of Election proved false from Judas *the Son of Perdition, who had all they make the infallible Marks of Election, and something more,* viz. *Restitution, which they will not be perswaded to.*

HAVING now done with the Prayer, let us proceed to the Sermon, and see what their Doctrines are; for I do not Intend to dwell upon their Texts, or trouble them more than they usually do. As for the Reasons, though they pretend to raise many, yet we shall see they have very little. The Use is what they most generally insist upon, and it is the Ill Use and Application of these Doctrines that we come now to examine. This is their Form; so that I find they are for a Form of Preaching, though against a Form of Prayer.

THE first Doctrine upon which they build their Foundation, and by which they establish a

perpetual Empire over all those who come to be of their Perswasion, and which is of the most universal use unto them, is the Doctrin of absolute and irrespective Decrees of Predestination, about Election and Reprobation: A piece of Divinity so hard and knotty, that the sharpest Wits and soundest Judgments have not hitherto been able in any tolerable measure to hew, smooth or polish: And to me it appears that Almighty God did design no great encouragement to our curiosity, having afforded us so little light, either from Nature, Reason, or Scripture, to make a full and perfect discovery of it.

COULD they be contented with it as the Scriptures leave it, and as the Church of *England* in her 17. Article has most prudently and modestly left it in general terms: "That all those persons "who by Faith, true Repentance, and an Uni- "versal Obedience (at least in Intention, Will, and "Endeavour) to Christ and the Commands of the "Gospel, do perform their part of the Condition "of the new Covenant of Grace, shall through the "Merits and Mediation of the Son of God the "Saviour of the World, receive Eternal Savation. "But that all those who wilfully, obstinately and "to the last, refuse to know God, and to obey "the Gospel of our Lord Jesus Christ, shall be "punished with everlasting destruction from the "presence of the Lord, and from the Glory of "his power; and shall suffer those endless and in- "tolerable Torments, where the Worm dyeth not, "and the Fire is not quenched, which were orginal- "ly prepared for the Devil and his Angels. Then we should agree with them in the Common Faith

S. *Mark* 1, 15. *Acts* 2. 38. *Acts* 3. 29.

2 *Thess.* 1. 8, 9.

S. *Mark* 9. 44, 46, 48.

S. *Mat.* 25. 41.

of

of the Holy Catholick (or Universal) Church in all Ages.

BUT this would not serve their turn, nor at all answer those Necessary Ends which they have to employ this Doctrine about. God himself says he would have all men to be saved, by coming to the knowledge of these Truths; That there is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for All: the Apostle tells us he was ordained a Preacher of this Doctrine, and that he spake the truth in Christ, and did not lye: but was a Teacher of the Gentiles in this Faith and Verity. But say these new Doctors, no such matter! By his revealed Will it may be, God says so; but for all that, by his secret Will he intended otherwise, and that it should never be so. I cannot but wonder how they came to be so well acquainted with it! Besides this is a plain contradiction *in Adjecto*: for how is it secret, if it be revealed to them? and if it be a secret which he has reserved as his own purpose from Eternity, how dare they so openly proclaim it? Were it never so great an *Arcanum Imperii*, I am sure it ceases to be so after they once come to make a discovery of it, or but to surmise that they have, and they are but too prodigal in divulging of it far and wide. *Known to God are all his Works, from the foundation of the World.* But as the Apostle says, *Who hath known the Mind of the Lord, or who hath been of his Privy Counsel?* that is, in those secret affairs, the knowledge of which is his uncommunicable Prerogative, and which he hath reserved within his own peculiar Jurisdiction; from the knowledge of which he has excluded not only

2 *Tim.* 2. 4, 5, 6, 7.

Act. 15. 18.

Rom. 11. 34.

S. Mat. 24. 26. S. Mark 13. 32.

only Mortal Men, but even his own Son as a Man: *for of that Day knows no Man*, not the Son, but the Father. Which made an Apostle who had been in the third Heavens, break out into that Ecstasie of Wonder and Admiration; *O the depth of the* Rom. 11. 33. *Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judicial Proceedings, and his ways past finding out!* Now whether we should believe God or Men let them be Judges?

BUT it is no matter, Let God say what he pleases, they are resolved to say what they will, and what may please their Party, and serve their Interest: and though the modest Apostle could say, Rom. 3. 4. *Let God be true and every Man a Lyar*; they say, what we affirm is true; I dare not think, much less speak the Consequence, though it follows most unavoidably from their confident and positive Assertion: for there is but one Truth no more than one God: and of a flat down-right Contradiction (as this) one part must of Necessity be false.

HAVING by their excellent Talent at *Extempore* Prayer, left no scruple, but that they have the Spirit of God, and that being the Spirit which must lead all those that have it into all Truth: the People are before-hand prepared to swallow down this Doctrine without any chewing or Examination: and in Truth as they have cookt it, it is the most delicate and agreeable Repast, to the Palates of those Souls who are so happy as to be treated at their Spiritual Entertainments. For having first laid down as a Positive, Infallible and Fundamental Truth, That God from all Eternity did Elect a Determinate Number to Salvation, and that this number is but small, for it is but

but a little Flock; *Many are called but few are Chosen or Elected:* the next thing they have to do, is to assure them who are their Disciples, that they are of this Happy Number, who have the Seal in their foreheads, and whose names are written in the Book of Life. Now the first step to this assurance is to use the means; for Faith comes by hearing the Word of God; though if this Doctrine of unconditional Decrees, be pursued to the uttermost, those means must be either unnecessary or nonsence, by being the Decreed Conditions of an unconditional Decree. Now these means, that is, this Soul-saving preaching is only to be found amongst them: Theirs is the Land of *Goshen*, where the Sun of Righteousness only shines, whilst all others are in Spiritual *Egypt*, and grope for the Truth, amidst such Darkness as may be felt; and is next to the very Region of the Shadow of Death, and utter Darkness.

BUT they are too wary to rest here, or to build so weighty a Fabrick upon such a slender Foundation: they know that the impious *Herod* heard *S. John* the *Baptist* gladly, and did many things: And therefore before any one can be assured that he is of the Elect, though never so diligent a Hearer, that will not do, unless he be able to give an account of the exact time of his Conversion, and when it was that he was called of God and to God. The Signs of this Calling are Contrition, Compunction, or a Trouble of Mind, arising from a sight of their lost condition, as they phrase it: And they who are able to inform them of the time of this Call, at such a Sermon, or such a Night after my first sleep (though they did but dream

S. *Mark* 6. 20.

dream ſo, it is enough) the Lord was pleaſed to call me: All thoſe who can do this, are pronounced from the Infallible Chair, to be in a certaine ſtate of Election, the Children and People of God; and after a time of probation (which were needleſs, ſince they cannot fall away) they are ſolemnly initiated into their Church, and enter into a promiſe never to return back again to the Tents of the Ungodly, which might as well be ſpared, if the reſt of their Doctrine be true.

THIS alone were enough to raviſh the hearts of thoſe who do as firmly believe it as the Goſpel, and to fill them with joy unſpeakable and full of glory: But they have a Deſert behind, which cloſes the Banquet far better then the *Egyptian* Deaths-Head; and that is this: That they who are once thus elected, can never finally and totally fall away from Grace, ſo as to be in danger of Hell and Damnation; *for the Calling and Gifts of God are without Repentance*: Could they prove this, and that their Comment upon it were the true and genuine meaning of the Text, this would be a happineſs not inferior to the joys of Heaven; and which for my part I think is only reſerved to compleat the Felicities of that bleſt place, where and not before we arrive there, all fears, tears, and dangers, ſhall be wip't away.

Rom. 11. 29.

THIS is their great *Diana*, not the Image which fell down from Heaven, but the Image of Heaven it ſelf which they all worſhip; and which brings them in ſuch fair Revenues, both Temporal and Spiritual (as they think) as out-does not only the poor hopes of *Demetrius*, and all his fellow Craftſmen, but the Riches of both the *India's*, which are

Dung

Dung and Droſs in compariſon of being thus certainly found in Chriſt: And no wonder then if it raiſes ſuch Tumults, when it is oppoſed, or in danger of being loſt.

THERE can be no Doctrine more pleſiang to credulous and fanciful people, as moſt of their Diſciples are; and indeed ſo luſcious is the high reliſh of it, that thoſe who have once gotten a' ſay of it, are difficultly, if ever, perſwaded to abandon it, or in compariſon of it not to contemn and deſpiſe all others. But as it is thus infinitly pleaſing above all the Fruits in the Garden, ſo like that treacherous Apple, it is for that very Reaſon of all others the moſt pernicious, both to the Souls of men, the quiet of any Society, and the ſafety of any Government that dare oppoſe it.

I DO not intend to attempt a long and ſolemn Confutation of every particular; in regard it has already been ſufficiently done, by the Pens of many great and learned Names: I will only therefore uſe a little of their own method, undermine the Foundation, and leave the reſt of their prodigious *Babel* to ruine it ſelf by the weight and ſtreſs they have laid upon it.

AND if we can but break theſe counterfeit Seals, and eraſe theſe Marks, we ſhall cancel this falſe Paſs-port to Heaven, and all thoſe feigned Evidences to the Bleſſed Inheritance of the Saints in Light; and all thoſe ill-grounded Joys which are built upon the Hopes of that glorious Reverſion, will in an inſtant vaniſh, if once we can prove there is a flaw and crack in the ſuppoſed Title and it may be the task will be ſo far from impoſſible, as not to prove difficult.

SHOULD we grant them their firſt Poſition that,

that there is but a small and determinate Number who are Elected, yet if we shew that their Touch-stone is false, and will not distinguish Gold from Brass all the Virtue and Consolation, and that vain Joy in believing, will immediately vanish, in all those who are not resolved with the strength of fancy, and prepossessed Imagination, to supply the want of Reason: and for such, we must commit them to Time and *Hellebore*, the Physick of mad-men for a Cure.

NOW their great and infallible sign of Election, being a knowledg of the time of their Conversion, accompanied with Compunction and Contrition, a sense of Sin, and sorrow for it; It is almost impossible for any Person at one time or another, not to have experienc'd all this; especially if they have ever met or been acquainted with Sickness, Danger, or any remarkable afflictive Accidents: Or if they have formerly been gross and notorious sinners, as 'tis observed many amongst their Converts (especially of the frail Sex) have been: for sin will at one time or other throw off his gay Habit, and masquerading Jollity, and appear not only with its proper uglineſs and deformity, but with the frightful Attendants of Death, Judgment and Eternity, Tortures and Punishments of the most dreadful shapes that Imagination, grounded upon Reason, and a just Fear, or a present expectation, is able to invent. And there are few Spirits so flinty, but such black and fearful Apparitions will make a very strong impression upon: such as may easily produce all the fore-mentioned effects, and many more and greater.

BUT we will go further with them, and suppose

pose all this conviction has been occasion'd by the Means, by hearing a sin-destroying, a heart-convincing Sermon which has impreſt Guilt upon their Consciences, with the higheſt Aggravations, and greateſt terrors. After all theſe ſorrows and Agonies of Spirit, which they make the certain Indications of the new Birth, or Regeneration; nay after open Confeſſion, publick Repentance, and ſomething beyond all that, the Perſon may ſtill be in a ſtate of Reprobation. *Judas* he repented, nay, his contrition and conviction, his ſenſe, ſight, and ſorrow for his ſin, was ſo great and ſtrong, that he publickly confeſt he had ſinned in betraying the Innocent Blood: Nay, he went yet further than any of theſe Men ever did, that I have heard of, for he made reſtitution of what he had unlawfully gotten; he caſt down the dear-bought thirty pieces of Silver in the Temple before them all, and by his clearing the Innocent, did endeavour to make what reparation, for his Crime, he was capable of; and yet thought not that enough, for he went away and hanged himſelf. I would not have any of them follow him ſo far; though it is affirmed ſome, driven by theſe deſperate Doctrines, have, and 'tis a Miracle that many more do not follow his Example. But for all theſe Marks, I believe they have not many of them read *Origen* (becauſe he is one of the Fathers, who amongſt them paſs for a Company of ſcandalous Popiſhly affected old Gentlemen) nor will they eaſily be perſwaded with him to allow *Judas* the benefit of his Clergy; or take him to be one of their number who ſhall be ſaved: and yet his Title to it, by all their ſymptoms, is as fair as any they can make; and S. *Mat.* 27. 3. 4.

and for all his being a *Felo de se*, being able to give so punctual an account of the time of his Call and Conversion, and there being an impossibility of final falling away from Grace; I cannot tell what way, by their own Doctrine, they will be able to exclude, even this Son of Perdition, from a certain share and Interest in Heaven.

BUT besides him, I doubt not but there are thousands who if they would ingenuously confess, have had great sorrows, strong Convictions, and horrible Agonies of Mind, from the frightful apprehensions of Hell and Damnation, which are always terrible to the thoughts of Men. Nay, I do not question but they may have seriously repented, and made great resolutions, and some vigorous attempts towards amendment and reformation in their Lives: who nevertheless, as S. *Peter* says, after they have escaped the Pollutions of the World through the knowledg of our Lord Jesus Christ, after they have known the Way of Righteousness, and tasted of the Powers of the World to come, have returned with the Dog to his Vomit again, and with the Sow that was washed to her wallowing in the Mire: which place, (if it be true, as I make no question but it is, and I hope they dare not deny) will in a moment blow up this curious train of Imaginations; That Repentance, Contrition, or a far greater progress towards Heaven, are infallible Marks of Election; or that there is an impossibility of final falling away from the Happy State of Grace.

2 *Pet.* 2. 20, 21, 22.

CHAP

CHAP. IX.

Of the great danger of this Doctrine as they apply it. First, to themselves; It fills them with a groundless and false confidence of the goodness of their Spiritual Condition; makes it almost impossible to convince them by Reason or Scripture, though they live after the Flesh, in Hatred, Envy, Malice, Disobedience, &c. but that they have the Spirit, and live after the Spirit, and are new Creatures. It fills them with Pride, and Pharisaical contempt of others; puts them into Security, the most dangerous Condition a man can be in.

NOW could I make a Sermon like one of theirs, and run on to nineteenthly, Beloved, in shewing the Dangers of this Doctrine; but I have no Design to wire-draw my Application, as they usually have in theirs: I will therefore content my self to recount the Chief, from which the rest do almost naturally flow, and may be most easily conjectur'd.

FIRST, We will consider the Desperate Influences this Doctrine has upon themselves.

SECONDLY, The Ill Consequences it has upon them, as they are Members of any Private Community, Hamlet, Village, Town or Corporation.

THIRDLY, The Dangerous Effects it has upon the Church.

LASTLY,

LASTLY, The fatal and portentous aſpect it has upon the State and Civil Government.

WE will begin with the deſperate Influences this Doctrine has upon themſelves: Hereby, poor Souls! (to uſe their own word) they are in the greateſt Danger of deſtroying themſelves, and miſſing Eternal Salvation: to which certainly nothing can contribute more than an unwarranted Confidence, and groundleſs ſecurity. When they cry Peace, Peace, to themſelves, then are men in the greateſt danger of ſudden Deſtruction. They make not the leaſt queſtion, but that they are of the Number of the precious Ones, the Elect of God: and are ſure that theſe Elect can never fall away from Grace, or be totally and finally diveſted of an undoubted Title to Heaven and Happineſs: which Doctrine, however ſome of them in words may deny, and all of them in their Application do generally confute; yet does moſt unavoidably follow the other of abſolute and unconditional Decrees; which all Diſſenters in reality hold, whilſt they affirm themſelves the only People of God, and all others Reprobates. And therefore in this aſſurance of their being the Choſen and Elect of God, they poſſeſs the greateſt inward Peace and Tranquillity imaginable: The Conſideration of that Infinite Love of God, and his free and diſtinguiſhing Grace to call them, and paſs by the reſt of Mankind; this particular and undeſerved favour; which they wholly monopolize and appropriate to themſelves, begets in them a Reciprocal Love to God: for if God ſo loved them when they were Enemies, as to ſend his only begotten Son out of his boſom, purpoſely to ſave and redeem only a few

out

out of the whole Maſs of Mankind in the World, of which few they are a part, when, in the mean time, he paſſes by Millions more Wiſe, Mighty, and Learned, without taking notice of them, or doing any thing for them, more then to harden their hearts, that ſo he may take occaſion to condemn them for refuſing that Grace and Mercy, which by reaſon of his Previous Decree they could not poſſibly accept: How much then are theſe obliged to God for making ſuch a difference? How ought they to love God; This Love ſtill increaſes their confidence and ſecurity: they are therefore ſure that this is the Hope which maketh not aſhamed, which is the Anchor of the Soul; becauſe the Love of God is ſhed abroad in their Hearts: and at laſt they arrive at ſuch a certainty as will not permit them to have the leaſt doubt, but that they are the Veſſels who are choſen to Honour, who by this Grace are fitted for future Glory. This fills their Earthen Veſſels brim-full of Satisfaction, and a Joy which upon all occaſions runs over at their Mouths; and to which they will tell you, could you but once come to experience it, all other Comforts are far inferiour: Now they have ſweet Communion and Fellowſhip with God; their Converſation is in Heaven; nay, Heaven and all that is good and great, ſtoops down to dwell with them. And thus theſe things, which are nothing but the pure Effects of this ſtrong Imagination, that they are the Elect, are to them Infallible Signs of their Election; and they think the Spirit bears witneſs with their Spirits, that they are the Sons of God, by giving them this Joy in the Holy Ghoſt, and in believing: and ſo the Mother begets the Daughter,

and the Daughter begets the Mother, like the Riddle of Ice and Water, *in infinitum*; a *Simile* not at all unfit for such a slippery and unstable Principle, as is the Foundation of this their perswasion. But the mischief is, that all that ever you can say or do, to represent unto them the danger they are in, signifies little or nothing, for they look upon you to be carnal, and not able to discern such spiritual affairs as this is.

BUT if you chance to tax them with Hypocrisie, which is but too common, you cannot do them a greater kindness; for that convinces them beyond all other Arguments, and confirms them in the opinion of their own truth and sincerity, and that you are mistaken, since they know and do sensibly feel those real Effects of Joy and Pleasure, which you would perswade your self and them they do but counterfeit.

NAY further, they are so far from believing any body but themselves, that they will not believe the Scripture, if that would perswade them that they do not walk in the Spirit, or are not led by the Spirit; or that they have not yet put off the Old Man, and the former vain Conversation, and crucified the Flesh, and the lusts or desires and affections thereof.

CARRY them to that place of Saint *Paul*, where he tells us what are the lusts of the Flesh, and what are the fruits of the Spirit. *Now*, saith he, *the works of the flesh are manifest, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Murders, Drunkenness, Revellings, and such like*; all these they will tell you they have put off, and are become new men; and all this we must

Gal. 5. 19.

must believe, because in the outside of their lives, they have quitted some scandalous and notorious sins, which before they were guilty of, and have got an affected way of hard words, and talking about Religion, some austerities of life in which they think all sanctity consists, all which may be nothing but a Form or Fashion of Godliness; and in which they have not yet out-done many Heathens, who were strangers to Grace; and I am sure in their opinion shall be so to Heaven. But though they still live, and it may be, more than ever, in the most notorious allowance, and daily practice of Hatreds, or Enmities, Variance, Emulations, Wrath, Strife, Seditions, or Factions, and Divisions, Heresies, Envyings, Murthers, if not of mens Persons, yet of their Fame and Reputation, which is as dear and tender as life; all this is nothing: Tell them as oft as you please, as the Apostle there says; *Of which things I have told you before, as also in times past, that they which do such things shall not inherit the Kingdom of God,* they will neither believe him nor you. Tell them as he does the *Corinthians*, that *whilst they are full of strife, envyings, and divisions*, one of *Paul*, another of *Apollos*, one of this mans Congregation, another of that mans Church, *they are yet carnal*; they will laugh at you, but neither credit him nor you. Tell them, that they who resist the Supreme Magistrate, his Power and Authority, his Laws and subordinate Ministers of Justice, *shall receive to themselves damnation*; they will answer, they shall not, if they do it for Conscience sake: He says, *they must be subject for Conscience sake*; they say they must not be subject, but ought

1 Cor. 3. 3.

Rom. 13. 2, 5.

to do as they do, and be disobedient: He tells them there is a necessity for it, *wherefore ye must needs be subject*; from a necessity founded upon Nature, Law, Reason, Policy, self-Interest, and Religion: they will reply there is no necessity; nay, that it is a burthen and Oppression to Good Men, Christian Liberty, and tender Consciences. How true they are, may be a question: but it is none, whether they are not a sort of unmannerly Believers, thus to contradict an Apostle, nay all the twelve, and Christ too, if they say not what pleases them.

TELL them they despise Governments, and therefore are presumptuous, self-will'd, such who
2 *S. Pet.* 2. 5. are not afraid to speak Evil of Dignities, of the things they understand not, sporting or pleasing themselves with their own deceivings, or with deceiving themselves, and that for these things they shall utterly perish, they will not believe it concerns them; but though they are manifestly guilty of the Crimes, they will be ready to throw the punishment there or elsewhere mentioned upon your back.

IF St. *Jude* tells them there is a Woe against
S. *Jude* 11. *Num.* 16. them, and that they shall perish in the gain-saying of *Corah*, which was disobedience to, and raising a Mutiny against *Moses* and *Aaron*, the Prince and the Priest, and by the same Arts and Ways which they use, telling them they took too much upon them, since all the People were holy, the Lords People, and had all, who were gifted, as good a right to Govern as *Moses*, and to be Priests and offer Incense as *Aaron*; pretending Abuses and Reformation, which has, we see, been the old Stratagem to lead on Rebellion; 'tis all one, they

they will no more believe you, than if you quoted the *Alcboran* to confute them. And thus in a confident assurance of Heaven and Everlasting Joys (which they think themselves assured of by virtue of their Election) they ride Post (and there is hardly a possibility of stopping them) in the way that leads to everlasting misery and Damnation.

NOR is the Doctrine of the impossibility of their finall falling away from Grace, less dangerous than the former, of which it is indeed a necessary Branch; for hereby they receive encouragement to commit many lesser Sins; and under the pretence of Failings, the imperfections and frailties of Flesh and Blood, to pass over with a slight Repentance many wilful Offences; and take any slight remorse for a Reconciliation with God: who because they believe he will not suffer them to lye in sin, because they cannot dye in it, brings them to Repentance; and how slender soever it is, he will accept of it from these his particular Friends and Favourites, And thus they slightly heal their Wound, and with an imperfect Cure skin over that Hurt, which festers and gangrenes underneath, and is so much more dangerous, by how much the deeper it lyes, and they are less sensible of it. If this be not an Effect of this Doctrine very frequent and common, sure I am it may be, being the proper and natural Result of it; and which, as in the former, does likewise compleat the Danger they are in, all Arguments are in vain that are employed to convince them of their Errour.

I have read of a certain Page to a great Nobleman in *France*, who in the high Phrensie of a Fever fancied himself the King of *France*; and during

ing his pleasant *Delirium*, was by his Lords Command accordingly treated and humour'd: And I have heard of many Lunaticks and Melancholy persons who have really fancied themselves to be Mighty Monarchs: It were an easier task to induce those to believe the contrary, (for time and Medicines have done that) than to perswade these men, that they are not certain Kings and Priests in Reversion; though that latter is a title they love so little, that it is a question whether they will accept of any place in Heaven, if they cannot have it without that Name, which they profess to hate, and never use but in derision of such who are so on Earth, and in the highest probability of being such hereafter in Heaven. But amongst all those who are upon Record in the Catalogue of distempered Brains, I know no Story that parallels that humour so exactly as his, who used to stand upon the *Pyræum* or famous Port of *Athens*, and seeing the Wealthy Merchants Ships arrive there from several places of the World, he wonderfully pleased himself with the belief that they were all his own; all their rich Cargo's brought thither only for his use or pleasure, when in truth he had not the least share or property in any of them. So these men fondly think that God Almighty has stor'd up all the Treasures of his Wisdom, Riches, and Mercy, only for them; that he displays all his Goodness and Bounties upon the World for their sakes; and so arrogantly do they ingross all, that they perswade themselves that Heaven, and all those inconceivable Pleasures, and unspeakable Glories were from all Eternity purely and solely intended and created for them.

THERE

THERE is so much pleasure in the enjoyment, and so little satisfaction in renouncing this Opinion, that though it be but a meer Cloud, they will hug and embrace it with that Ardor, and those Passionate Transports. as if it were a real *Juno*, a Celestial Beauty; and would some of them scarce be divorced from it, but with their Lives; which I am perswaded they would make no difficulty to quit, rather than the pleasing Dream; and so much the more willingly, because they believe Death to be the Under-Sheriff of Heaven, who is to put them into immediate Possession of those dear Delights, those unexpressible Joys, which they do with so strong an Imagination phansie are there laid up for them in store.

AFTER all this I would not be thought to be of their Faith, who believe there are no such things as assurance of Heaven, Joy in believing, or Comfort of the Holy Ghost. I am very well satisfied that these are not Fictions, but the greatest and most certain Truths, and that there is a great possibility of enjoying a great Measure of them: But this Blessed Hope which is the Anchor of the Soul, must be fixed upon firm and solid Ground; otherwise it will in our greatest stress and necessity slip and come home to us, and indanger our Wrack upon the Rock of Desperation; and therefore, this Joy and Comfort must be built upon our Willing and Universal Obedience to all the Laws of God, and Commands of the Gospel, in desire, will, intention, and endeavour, which through Faith in the Merits of Christ, is only able to fill the Devout and Pious Soul with those true Joys, and that Peace of God, which passeth

all understanding: and this Universal Obedience I am sure these Persons cannot justly pretend to, so long as they continue in that manifest, wilful disobedience to their Lawful Superiors both in Church and State, which is so plainly contrary to the Will and Positive Command of God.

BUT further, this Doctrine fills them with a spiritual Pride and Opinion of themselves, which makes them despise all others: and certainly is one true reason of their Separation, whilest though it may be their Words do not, yet their Actions speak it out plain enough in the Language of those in *Isaiah*, which said, *Stand by thy self, come not near to me, for I am holier than thou; these are a Smoak in my Nostrils, and a Fire that burneth all day*, says God of these Pretenders to Holiness, and Breakers of Union in his Church: Good encouragements to Separation! and to perswade this sort of men that they are in God's Favour, and his Elect and Chosen ones, he gives so good a Character of them, and that their Actions are so grateful to him. Sure they overlook this Text, or never soberly consider of it, or measure themselves by it; for if they did, God Almighty would not have so many unrequired Pharisaical thanks from them, as I question not but he has, That they are not as other men, so, or so; or even as this Superstitious, Idolatrous Church of *England* Man; who for all that, with his devout Litany, and humble *Lord have mercy upon me miserable Sinner*, is in the judgment of him who shall be Judg of the quick and the dead, like to go up to his House justified sooner than the boasting Pharisaical *Presbyterian* Separatist, notwithstanding the large self-justifying Inventory

Isa. 6. 5.

ventory of his own Perfections and Performances. There are few but would be of my judgment in this particular, that these men are strangely puft up with this Wind-Tympany of Pride, if they had but convers'd with them; and seen how big and swell'd they look with self-conceit; or if they had but heard them vilifie, lessen, and despise all others, upon whom the best their Charity can bestow, is a little scornful Pity: Alas! poor Souls! they are in blindness, Errour, and ignorance, and do not see those saving Truths which concern their precious and immortal Souls, or their everlasting Peace and Welfare.

CHAP. X.

Of the ill Consequences this Doctrine has upon the private Communities where it comes. From hence proceeds a certain breach of Unity. No People so addicted to Debates, Envyings, Strife, Backbitings, Whisperings, Slanders, condemning, censuring all who are not of their Way to be Reprobate, as are the Separatists. Uncharitableness and Atheism hereby extremely propagated; they separate their dearest Friends, and by creeping into Houses, and beguiling silly Women, divide those whom God had joyned together, they are curious busie-bodies in espying out the faults of all others; which they publish to make themselves appear the Elect, and all others Reprobates. All this is done to fit them to Act upon the publick Theatre of the World which they practise in private Villages, or where ever they dwell.

FROM

FROM Themſelves, let us paſs to their Neighbours; and there we ſhall ſee the ill Conſequences this Doctrine has upon them as they are Members of any Community or private Society of Men. Hereby the Unity of the Spirit, which is *Eph.* 4.3. the Bond of Peace and Perfection, is utterly deſtroyed; and whereſoever this Doctrine once enters, there does immediately follow, as St. *Paul* ſays to his *Corinthians*, *Debates*, *Envyings*, *Wrath*, *Strifes*, *Back-bitings*, *Whiſperings*, *Swellings*, *Tumults*; innumerable Diſputes, great heats in diſcourſe, and coolings in Charity; ſtrong arguings, though weak Arguments, from theſe men of perverſe minds, condemning, cenſuring, judging, reproving and reproaching all their Neighbours, who will not joyn with them, and by running into the ſame Exceſs of Spiritual Riots, unlawful Meetings, Conventicles, or Aſſemblies, under pretence of ſerving God, become new Men, as they believe, and ſpeak themſelves to be: all thoſe who look not through their Opticks, are blind, the Wicked, and Reprobates. If for this talkative and troubleſome humours, any of their Neighbours reprove or rebuke them, preſently it is becauſe they know nothing of God or of goodneſs: If hereby they purchaſe the averſion of the Sober or moſt Judicious, the Prudent and Ancient, who will tell them it was not ſo in their time; but there was more true love, faith, and honeſty, when there was leſs diſputing about Religion; when men went all one way to the Church and Heaven; and that it was never a good world ſince they came into it: Oh! theſe are your formal Moral men, who are ſettled upon the Lees: and hereby they fortifie

2 *Cor.* 12. 20.

fortifie themſelves in their Errors, becauſe they know the world muſt hate them; which Hatred they make another infallible Sign of the true Church; and which is juſt ſuch another as the former Mark of Perſecution; and if one or both of theſe are true, all manner of Thieves, Robbers, Murderers, and combined Villains, muſt undoubtedly be of their true Church; becauſe they are hated of all men, except their Confederates; and juſtly perſecuted for their contempt and breaking of the Laws, as theſe men are who for all their fine pretences, are no leſs Malefactors, nor leſs dangerous to the publick welfare of the State, than the other; and I am ſure far more in one ſenſe, becauſe they are more numerous and of worſe deſign: And whatever they may ſay, it is for that danger which the natural Principle of Self-preſervation teaches all men, it is for their doing ſo many ill Offices, ſetting Families and whole Towns together by the ears, diſturbing the peace and quiet of all their Neighbours; it is for theſe and ſuch like uncharitable practices, that they deſervedly pull thoſe averſions upon themſelves, and not as they vainly pleaſe themſelves, for their being Religious, which thoſe that ſee through them, and their Form of Godlineſs, to their wicked Intentions, ſay they cannot ſee any true Religion in them at all, and cannot hate them for what they are not guilty of.

NOR does this a little advance the encreaſe of Atheiſm amongſt us, and it may be, we need not ſeek much further for the true Reaſon of the great and ſenſible Decay of Chriſtian Piety in the preſent Age. I have known in ſome places thoſe who were of no particular Faction, nor had liſted themſelves under

under the Standards of any Party, who yet forsook the assembling of themselves together at the Church, the Prayers, and Sacraments; for which I could never hear them give any other account, but that it was impossible to know which was the right Way to Heaven; or the true Religion, whilst so many different Opinions pretend with an equal Confidence that they are in the Right, and all others wrong: and this sort of People wanting both Will and Abilities to judge, are easily perswaded to dispense with all Religious Performances, their natural inclinations having never very strongly bent them that Way: and should the succeeding Age make but as considerable a step towards Heathenism, as the present has done, we should stand in need of a Second *Joseph* of *Arimathea*, to convert our Posterity to the Christian Faith, as 'tis said the first did our Ancestors.

NEITHER has this Infection seized only upon the vulgar but even those persons who have been able to fly from other Plagues, have been surprized by this Contagion; and possibly *Leviathan*, who is so much accused for debauching green heads, has not made so many *Proselytes* to Atheistical Principles amongst the tender and unsetled Minds of young Gentlemen, as the many Disputes and Uncertainties which of late have by our Dissenters been occasioned about which is the true Religion; where whilst every one boldly challenges the sole acquaintance with Truth, they come all at last to be suspected of Falshood; and amongst so many glistering and well-set Counterfeits and Pebles, the true and inestimable Diamond, by the difficulty of discovery, is in danger to be mistaken, if not absolutely

absolutely loſt. And the young Gallant, whilſt he makes it his Paſtime as much as Cock-fighting to ſet the Doctor of his Pariſh, as he calls him, and a *Quaker*, *Anabaptiſt*, or *Presbyterian* into a diſpute about Religion; though he fancies the encounter very pleaſant, and thereby gets a fine ſcene of Divertiſement, yet he certainly loſes all the little good Opinion which before he had of Religion; and this together with his own looſe inclinations, and the faſhionable humour of being irreligious, eaſily perſwade him, that it is nothing but a fine Device of Politicians, to keep the lower part of the World in awe. Or if he has read the Poet, he believes him more than the Goſpel, when he tells him——————*Primus in Orbe Deos Timor fecit.* The Foundation of all Religion, was either Fear or Fancy. And are not theſe glorious diſcoveries, occaſion'd and found out by this New Goſpel-Light?

BUT to proceed; theſe perſons are always curious and inquiſitive to find out the moſt ſecret Crimes of others amongſt whom they live; and will never fail to publiſh that in the open ſtreet, and upon the houſe top, which was done in a corner; and they are ſo far from the true Chriſtian Way of private admonition directed by our Saviour, that without waiting for Reformation by thoſe Degrees, they proceed immediately to a *Dic Eccleſiæ*, and tell it to their Church upon the firſt diſcovery. S. *Mat.* 1. 15.

LIKE the wily Serpent, they do commonly begin the Temptation with the Woman, as being the weaker Veſſel, yet having a ſtrong Aſcendant and influence upon the Husband: and here-

by

by do not rarely verifie the Apostles prediction, when they creep into houses and lead Captive silly Women, laden with Sins, led away with divers Lusts: and it is the common opinion, that it is not impossible, to find amongst these Converts, more Women who either are, or have been of ill, or at least suspected Fame, than in many other places which go under a harder Censure. But the good Woman becoming a New Creature, religiously cheats her husband to help to maintain the Speaker; the Man first suspects, and after a little time discovers the Intrigue of his Wifes paying for this new invented Leachery of her Ears; and as well he may, is not a little angry or displeased at it. She tires him with perpetual Lectures, Repetitions, Admonitions and Importunities, which makes his House or Shop uneasie to him, and either does, or very probably may induce him to seek more agreeable Conversation abroad; and whilst he indeavours to avoid her *continual dropping in a rainy day*, as the wise man calls the Persecutions of a Contentious Woman, by chusing such places and persons for his Divertisement, he may endanger the Ruine of his Soul, Body and Estate. And surely next to the debauching a Woman into forbidden Embraces, I think this alienating of those two, whom God hath made one, and no person has power to put asunder either in Body or Mind, is a displeasure that must needs be the most sensible Affliction to both Parties and so much the more, if formerly there has been an entire Love and kindness; when they shall come to be so far estranged as to live in perpetual jars and discords; and whilest they both strive to save the others Soul, run a manifest hazzard of losing

ing both; and do moſt certainly loſe one of the greateſt deſigns and ſatisfactions of Marriage, which is that they may be mutual helps and comforts one to another. The Heathen Poet could have taught them better Doctrine, where he tells them:

Fœlices ter & amplius,
Queis irrupta tenet Copula,
Nec malis divulſa Querimoniis.

And St. *Peter* tells the good Women the way to convert their Heathen Husbands is by their chaſte Converſation coupled with fear to offend them, and not by perpetual ingrateful Curtain Lectures.

THE wiſe King tells us, *A Tale-bearer maketh ſtrife; and a Whiſperer ſeparateth chiefeſt Friends.* Prov 26. 20. 16. & 28. And with theſe Talents they do ſo abound, that the Coffee-Houſes are no better ſtor'd with News, eſpecially what may advance the Defamation of all thoſe, from the higheſt to the loweſt, that are not of their Way, or do oppoſe them. But above all, their aſperſions are thrown upon their Lawful Miniſter, if poſſible to make him odious to the People, which they know if they can effect, it will be no hard matter to bring them into their Confederacy. And having left him, becauſe he will not leave the Church and his Duty, nor forſwear himſelf to pleaſe them, that they may appear to have ſome Reaſon too for their deſerting of him, they will not ſtick to viliſie, contemn, deſpiſe, defame, and ſcandalize, by all the ways they can invent, true or falſe, it matters not: and herein their cunning is not leſs than their malice; one blow at the Root, being worth a hundred at the Leaves or Branch-

Branches: and rather than fail, where nothing else is to be had, they will content themselves with ridiculous Improbabilities. A Clergy-man of my acquaintance being call'd up to *London* upon the dispatch of some emergent and important affairs of his; having, it seems, nothing to fix upon him besides, they reported that during his stay there, he had his Pocket pickt at the Play-house, of a considerable Sum of Mony; which was, as they would have people believe, a most remarkable Judgment upon him for his Vanity; but a far greater Untruth, he having (as he solemnly protested to me) never had that common piece of ill Fortune at *London*, or any where else, in all his Life, nor for seven years before having seen a Play; though he thinks it far better, and more lawful, than one of their Conventicles, where the Teacher picks the Money out of their Pockets, all their Duty, Loyalty, and Allegiance, out of their Hearts; and if they do not in time repent, they are in the greatest danger of having the Devil pick their Souls out of their Bodies.

IT were needless to recount all the disturbances they make where-ever they come: and this being but the Prologue to greater Mischiefs and Inconveniences, we will proceed to them; though to keep their hands in ure, they are like the Gentlemans Servant, who being observed by his Master to be so light-finger'd, that he never went any whither, but he stole something before he came away; he gave him a strict charge not to meddle with any thing at a House whither he was going to make a Visit; at his coming away, the Fellow took up a handful of the Rushes with which the

Hall

Hall was ſtrow'd, and put into his pocket; and his Maſter demanding why he did ſo, he made anſwer, it was to keep his hand in ure: So theſe men will play at ſmall Games, Heads and Points, in their own Pariſh, rather then ſtand out: and firſt grow well acquainted with making Parties, Diviſions, and little Mutinies, in the Town where they live, that ſo they may be perfect at the Trade; and fit to ſet up, and Act their parts of the Tragedy their Maſters are compoſing, as ſoon as it is ready to appear upon the Publick Theater of the World. In a word, they are intimately acquainted with the Jeſuites Maxim, which they uſe againſt the Proteſtants, *Fortiter calumniare, aliquid hærebit:* thus Engliſht by a certain Lady, who was wont to uſe and give this deviliſh Counſel to ſuch as complain'd to her of any affront or injury they knew not well how to revenge; Defame 'em, Defame 'em, ſome Body will believe it: and whoſe Diſciples and Followers they are, and what deſigns they have, we may ſoon know, if we call to mind, that it was the advice of their great Maſters, when they were to draw up a Charge againſt the moſt innocent King *Charles* the Firſt, Let us blacken him, by all means, let us blacken him; which they did to purpoſe, till their Cruelty gave him the Coronation Robes for Heaven, dy'd in the pure Scarlet of his own Blood. Nor do theſe of the Nurſery ever fail to put the Doctrine in practice; and all this they think they may do, and that it is good and juſtifiable, being only againſt the Wicked, who are God's (becauſe their) Enemies: And that hereby they may make them appear ſuch; and manifeſt that they only are the

Godly and Elect, and all other Reprobates.

BUT these are but slender attempts, and only in order to their Grand Design of Religiously subverting both the Church and State: which let them protest never so much against, and pretend themselves never so innocent of any such Intentions, I shall never be able to believe but they do design. Others may do as they think fit. But if I meet a Man at *Ware* going towards *London*, I shall conclude that to be the Place whither he designs his Journey, though he tells me he is travelling towards *York*: which if I were not well acquainted with the Roads, I might otherwise be apt enough to credit; especially if I tell him he is mistaken, and must turn back again; and I find he intends to deceive me, telling me, I am mistaken, and that he is in the Right way, and his Wits too; and knows better than I can direct him, whither he is going; which is the exact humor of all these Barge-Saints, who tugg so hard at the Oars of Reformation, and constantly Row one Way, and look another.

CHAP. XI.

Of the Wicked Design *they have, by the strength of this* Doctrine *to overthrow the present* Church *and its* Government. *Which, by their pretending to be the* Elect, *who* Worship God *in* Spirit *and* Truth, *they endeavour to make unlawful and* Antichristian. *This* Doctrine *contrary to Gods promise to be with his* Church *to the End of the* World; *and derogatory to his Honour. Of the false*

false aspersions they secretly cast upon the Church, *and the publique* Service *of* God. *Of the inconvenience of arguing with them; and the advantages they make thereof. Their impudence in boasting themselves and arguments invincible. Of their dislike of Places of publique* Worship; *of the treatment they met with in the times of their* Power, *the house of* Prayer *made a* Den *of Thieves. Of their inveterate Hatred against* Bishops *and the* Liturgy. *Of the dangerous* Tenent *they maintain, that all* People, Princes *and* Magistrates *are bound to pull down* Antichrist *which with them is* Episcopacy; *and that if* Princes *will not, the* People *may if they can get the Power into their hands. Which makes them grasp continually at* Dominion.

LET us now come to examine the dangerous effects this Doctrine has upon the Church: and how industriously, secretly, and with an unwearied and restless constancy they undermine its Foundations; and with all their Power mightily endeavour to overturn it. And wisely they do like their Predecessors make their attaque upon that quarter of the Government which is most defenceless, and unarmed, and by Ruining which they formerly gain'd the Town. Now that they do really design this, is apparent from the New Model of Church-Government which they should introduce, and Impose upon the Christian World, as the only true and Evangelical way warranted by the Word of God: and for the Establishment of which, they have so often drawn the Sword in *Scotland*, and *England*. For the very design of

building a new house in the same Place, necessarily implyes the pulling down of the Old one, as being decayed, useless and inconvenient.

Does not this new invention of theirs extreamly conduce to the Glory of the only Wise God? and confirm the Truth of his Promises, that he would be with his Church to the End of the World; and that the Gates of Hell should not prevail against it? When from the very time of his Ascension (if we will believe them) for fifteen hundred years and upwards, he never thought more of it. For sure if he had, he would never have suffered Antichrist to rule in it so long: and in all that time never reveal what was his Positive Will and Pleasure in the way of his publique Worship and Service, till this new Apostle-Fisherman found it out in the Lake of *Geneva*, or in that other Lake which has no *Bottom*, which by the fire and Brimstone with which it has set the World in Flames, one would be apt to Guess; and that it came from the Angel of the bottomless Pit, whose name is in Rev. 9. 11. the Hebrew *Abaddon*, but in the Greek Tongue hath his name *Apollyon*, and in the English the Destroyer, and some will be ready to interpret it the Presbyterian. They may talk what they will of the Mystery of Iniquity (which with them is Episcopal Government and the Church-Hierarchy) which begun they say to work so Early: I am sure, the woful Experience of the greatest part of *Europe*, especially *England*, can sadly testifie that their Way is the Abomination of Desolation; or that which makes Desolate wherever it comes, which they would set up in the Holy Place, or in the Place of the Holy Church.

But

But the thing is certain: for they are the Elect People of God, who were predestinated from all Eternity to be so, and therefore the true Church: and if so, all others must be False. And to make this manifest and apparent; having neither * Reason, Antiquity nor Scripture to assist them, they are resolved to be their own Friends, and since Fathers, Councils, and Scriptures are all Partial, because the writings of Bishops in their own Cause, they can do the Work without them. And though St. *Peter* tells them no prophecy of Scripture is of private interpretation, and they are yet but Private men, and I hope will never be other: Yet will they put them upon the Rack of their private Interpretations (and the Prophecy of the *Revelations*, for all the Curse at the End of it, more than any other) till they wrest and Extort a confession from them that Episcopacy is *Babylon*, &c. that is, such a sense as may advance their own Designs, and 'tis to be feared, Damnation; since the same Apostle tells all those do, who are unlearned, unstable, or unfixed in the truth, as he uses the Word; which does exactly correspond with the humour of these people, who after they have once left the Church, roul from one Opinion to another, and are driven about with every new Wind of Doctrine, and truly let them but alone, and they want neither Skill nor Will to accomplish these and far more difficult Enterprises.

* *Unless, a stat pro ratione Voluntas.*

St. Pet. 2 Ep. 1. Cap. 20. v.

2 Ep. St. Pet. 1. v. 12.

In General therefore they perswade all Men every where, that the present visible Church is Antichristian, and Popish: a thing strangely made up of outward Pomp and Splendor; Formality, Ceremonies, and Will-worship, the Inventions,

Traditions and Commandments of Men, not at all agreeable to the Word of God, or the naked and Primitive Purity and simplicity of the Gospel, and the Truth as it is in Jesus.

These Controversies have been so learnedly debated; and they have been so often baffled in all they could say for themselves, that I know no Plea that has been left them, except Conscience, (which they will not part with) though most People from their Actions Judge, if they have any it is an Evil conscience, and of the largest size in the World. Though the plain truth is, the thing which they call Conscience, is commonly known and called by the name of Wilfulness in Opinion; And is just like the Mother Viper, which when her young Brood are hunted and in Danger, opens her mouth, and there secures them, and it may be mortally stings the pursuers. I will not therefore repeat the Combate; since they can never be so often thrown to the ground, but like the Gyant *Anteus*, they rise again, and gather strength by their frequent foils. And (though I would not have any one think I have an intention by what I say, to put my self into number of those Worthies I am perswaded, by the repeated victories which the Champions of Truth have so often gained over them, these vanquished become victors; and the great Condescensions of so many Famous and Learned Christains as have undertaken to confute them, and have really done it, has rendred them more considerable amongst the Vulgar than all their own Abilities put together could have done: For Ignorant and credulous People must of necessity believe that they are some body, and that there is some-

thing

thing more than Ordinary of truth in their Opinions; which emboldens them to affront Authority, and to have the Courage to measure their Weapons with the most Famous and Learned Persons of the Age. And by these Combates, these Triflers purchase a real Victory of Honour and Reputation, and triumph in their being defeated by such glorious Arms.

And here it will not be amiss to inform all people of one of their Stratagems, which never fails them, nor they to make use of it: amongst the credulous Company of their Friends, Followers and Disciples, they always boast themselves Invincible; and tell them that such and such with whom they disputed were not able to resist the Wisdom, and Spirit by which they spake: and though they will own their Weaknesses, yet will they glory in the pretended Victory of the Truth. And by disclaiming their own Interest in these great Atchievements, and ascribing it all to God, who hath chosen the Weak and contemptible things to confound the Great and Wise; they still advance their Reputation as being the particular Favourites of Heaven, and the only Instruments which God is pleased to make use of to carry on his Work, his great Work; which appears so much the more his own wonderful doing, by how much the Means he imploys in it are despicable and unlikely to Effect it. And hereby they insinuate and wind themselves into the esteem and admiration of their Party: though others who observe them thus cunningly crawling upon their bellies with a seeming humility, think it discovers in them more of the subtile Serpent than of the innocent Dove.

Vide their Reports of the Conferences at *Hampton* Court before King *James.*

But to go on, they will not be contented with Generals, but their attempts descend to Particulars; and therefore, as if they meant to fulfill the prediction of our *Saviour* against the Jewish Temple, upon the present Church; there is not one stone from the Foundation to the highest Pinacle, which they would leave upon another, or do not endeavour to throw down: Not the Porch that is called *Beautiful*, nor the Altar (sacred in all places, Ages, and amongst all Nations and Religions except the *Turks*) can escape their Zealous Rage and Holy fury. Their secret practice and aims are levell'd at All; Root and Branch is the Word of Ecclesiastical Places, Persons and Performances.

As to their dislike of Places, that is not so General: and I question not, but if they and their Appennages were converted to their use, and sanctified by the Word and Prayer, (for they must not be Consecrated, because that is a Popish word, and Ceremony) they could dispense with any of them, except the Cathedrals: which so long as they stand will put the World in mind of Bishops, their true and Ancient Possessors. But yet some Dissenters, who are no Steeple-house Quakers, will speak most
1 Tim. 3. 15. contemptuously of the Church of God which is the House of God. Nor indeed do any of them believe there is any such thing in them as a Relative Holi-
Ex. 3. 5. ness, though God tells them there is, when he commanded Moses to put off his Shoes from off
Ex. 29. 6. his Feet, for the Place whereon he stood was Holy Ground. And many Ornaments and Vestments dedicated to his service are called Holy: As the
Lev. 16. 4. Ezech. 44. Holy Crown or Mitre for the High-Priest, the holy Linnen Coat, and holy Chambers where they laid

laid these Holy things. But these Men are not under Law, but under Grace. As if the great Obligations of the Gospel, were intended to set us free from that respect we owe unto Almighty God. Whereas common reason will tell us they ought rather to increase and augment it. And I know not what is, if this be not (as St. *Peter* says) an abusing of Christian freedom, and using it for a Cloak of Maliciousness; As all these persons do who will not submit themselves to Government, and by Obedience Honour the King, which is the way to shew that they fear God. How little fear or respect they have for either is but too plain. What will they say to you of the houses of God; are they any more than other Places, Heaps of Wood and Stones? they are sorry that they are not heaps of Rubbish too. Were they not all built by Papists, in the times of Superstition, Blindness, and Ignorance? But some of them will yet go further, and can afford them no better Title, they are the High Places, the * Publick, and the places of Idolatry. One of these Venerable Men, riding not long ago near a Cathedral of this Nation, took occasion at the next Meeting (whither he was going to hold forth) to speak to this Effect, if not these Words: Beloved, as I came hither, I saw that place of Idolatry, (naming the Cathedral Ah! poor Souls! thought I with my self, that live in that place of Superstition, what will become of you? but you, my friends, are not in darkness, but under the precious Sunshine of the Gospel Light. And so he went on.

1 S. Pet. 2. Chap. 13, 14, 15, 16.

* A pretty witty new name for a Church, it is to be thought from the *Publicans* and *Sinners* that resort to it. Oh the happy Inventions of some *Men*!

A pittiful man I warrant him.

And

And in truth the treatment which these Sacred and Venerable Places met with in the time of their Empire, is sufficient to convince us of that respect and kindness they have for them. Our Lord upbraids the Wicked Jews, for making the House of God (which was to be a House of Prayer for all Nations) a Den of Thieves, and a house of Merchandize; what may we then think of those Men who once made St. *Pauls*, (whose very Ruins are one of the Wonders of the World) not only a publique Exchange, and a Den of Thieves, but of Murderers? a Stable for Horses, far more innocent Beasts, and less Brutish than their Riders, and if ever there were *Hippocentaurs* in the World it was they, for the Horse and Man were both of a piece.

It were a pretty Subject for a Romance (and so great was the impiety, that future Ages will scarcely believe it any other) to relate the Pious Adventures of the *Knights Errant* of those days; what fierce Battells they had with the painted Glass Windows, with *Christ* and his twelve Apostles, the Saints and Martyrs. Wherever they met with them they were sure to suffer in Effigie. How many right Doughty Knights they overthrew, and kill'd over and over, after they had been dead some Ages! only because their Superstitious Marbles, were in the idolatrous posture of Kneeling, and more certainly Praying to some Popish Saint in the neighbouring window: In vain was it that they had taken Sanctuary in those Holy Places; they could not protect themselves, nor be at rest till by their looking like Skeletons, they gave an ample testimony to all that saw them, that they were

were Dead, and as they thought beyond the hopes of a Resurrection; though, God be praised, in that particular they were no true Prophets, and we have seen those dry Bones live and flourish again. Long may they do so! Long live and flourish! And here I cannot omit a pleasant passage which happened at a place where *Ireton* had his Quarters in the late times, and which I have since seen; In his zeal against Images, at the Church whose windows were very Beautiful, he made all the twelve Apostles and many other Saints suffer a second Martyrdom, only the Picture of the old Dragon vomiting the Flames of Hell out of his Mouth, was spared, and for old acquaintance left intire, and undefaced; which was then by the Inhabitants taken notice of, and who was his Saint; not without applying the Proverb, Like to Like, quoth the Devil to the Collier.

But had these Men power, I am satisfied they could make good use of the Places, even the same that *Judas* would have had made of the precious Ointment, sell them and give them to the Poor: and 'tis easie to guess who those are; for though they abhor Idols, as they account these places, yet they think it no Sin to commit Sacriledge: and we may remember, that some of the Cathedrals were once exposed to Sale; though as it was observed, the gains the purchasers made of their Bargains was like *Aurum Tholosanum*, which made all those who had it die Beggers and miserable.

Jo. 12. 5. Rom. 2. 22.

But the Persons are their greatest Eye-sore, being (as they complain) Goads in their Sides and Thorns in their Eyes; the Houses and Inheritance might do them good, if the present owners were

but

but dispossessed of them: and at this they strike fair, whilst they perswade the People all they can, that the present Office of a Bishop, as it is in use in the Church of *England*, is a meer humane invention: That by the Bible, Bishops and Presbyters are all one: That they Lord it over the Flock of Christ; and that their Authority which with so much Rigor they Exercise over the Church of God, and especially over tender Consciences, and good Men, is a meer Tyrannical Usurpation upon the Liberties of their Fellow-Labourers in the Gospel. They are not altogether so busie upon this Theme in Publique, as formerly they were, when their Tongues were their own, and there was no Lord over them; not so much as Soveraign Lord, or Lord Bishop to restrain them, which were brave Days of Liberty indeed: But I make no Question, but they ply it in Private; and I am the apter to believe it, because the unwary now and then blab it out. And it was but the other day that one of this Tribe, a little heated with discourse, could say before a great many Persons of a contrary Judgment to his, What? do you think the Bishops fit to govern the Church? undoubtedly He did not, nor do any of them: and had not his fear pull'd him by the sleeve, and given a check to his over-forward Tongue, no doubt but he would have produced all the strong Reasons of the Cabal for the proving of the Negative. And this I dare confidently affirm, that there is not one in a hundred of them who have drunk of this Poison, but hate the present Office, if not the Person of a Bishop; who may have done them much Good, but never any injury, and possibly one whom they never saw in all their Lives. Did

Did the Commons of *England* understand what great Immunities and Priviledges they possess, by the perswasions, and powerful influences of some former Bishops upon our Kings and the Laws, they would find that they have a great deal of Reason to Love and Honour the present Bishops for the sake of their Predecessors.

My Design being not so much to pretend to the final Determination of Controversies, as to discover the secret practices of these dangerous People: I will not undertake the Quarrel, nor undervalue those Reverend Fathers of the Church, by taking up the Gantlet for them; lest under the pretence of doing them Justice, by my ill Managery of so great and good a Cause, I might affront and injure both them and it. I was always of the Opinion, that every man is not a fit Combatant for all Truths: and I have not yet shaken hands with that Modesty which hitherto has made me esteem my self of their Number, who may want Ability, rather than Will or Courage to do them Service. And indeed as they are sufficiently able, without calling Auxiliaries to their assistance, they have already several of them vindicated their own Cause, Office, Institution, Succession, and whatever does concern them, so learnedly, fully and effectually, that it were but to light a Candle to the Sun, for me to go about it.

Leaving them therefore to the Management of their own Affairs, let us return to our Purpose: and having heard what are the Opinions of these Dissenters, concerning the places and Persons; we now come to take their Sense of our Ecclesiastical Performances: for which we shall find they have as little kindness or Charity as for the former. All

All the Ceremonies of the Church which they tell the People are with us the greatest part, if not the All of our Worship, are far from that Spirit and Truth, which God seeks for in all those Worshippers that he approves. That they are no where Warranted in the Word of God, and therefore unlawful. The Surplice and other Vestments, (badges of Innocence, and distinctions of Degrees, or Office,) are Rags of *Rome*. Bowing at the name of Jesus flat Idolatry: kneeling at the Sacrament the same: The Cross after Baptism, a vain and foolish piece of Superstition, and a Relique of the Popish Crossing. In short, the whole Book of *Common Prayer*, &c. a dull dead Letter, formal, having not the Power or Spirit of Devotion: nothing but a translation of the *Mass*-book into *English*. Full of * frivilous stuff, mere Porredge, and I know not what, for there is nothing that may render the Service of the Church contemptible or Odious which they will stick to say of it; and in so doing perswade us they do their Duty, and God good Service.

* Thank *Calvin* for his *Tolerabiles ineptiæ.*

How far they have successfully advanced in this Wicked Design is but too Evident, by the General neglect of People in repairing to the Church, on the Holy Falls and Festival Days. Though they are enjoyned by the Statute Laws of the Land to be kept Holy; as well as by the Command of the Church. And by which all People are enjoyned to resort to their Parish-Churches, to hear Divine Service, and to joyn in an unanimous and Uniform Worship of God. Nor will they come to Church on the Lords Day in the Afternoons, when they have no pretence of the hindrance of their Secular

Ann quarto & quinto Ed. Sexti ſt. 3. *Anno.* 1. *Eliz. ſt.* 2. *Anno* 23. *Eliz. ſt.* 1.

Affairs; if there be only Prayers and Cate-
zing, but not a Sermon, which, as hereafter shall
shewn, is made the Essential part of all Religion.
Now all these Waters of *Marah* spring from
same Fountain. The Doctrine of their be-
the Elect, and only People of God. For if
be, theirs is the right way of Worship, and
others false and vain. But that they are the E-
you have already heard; and what infallible
rks their Teachers have given them; and
re than all that, have told them that undoubtedly
are: which likewise has been confirmed unto
, by the Testimony of the Spirit helping
to pray, and filling them with Love, and
in believing. And if ours be false ways, and
ll-worship, such as keep men in Error and Ig-
ance, Blindness; Formality and Superstition;
as will certainly bring them to Hell; ought
not, think you, to promote Gods Glory (and
r own) by pulling down the Kingdom of
tichrist, and destroying the Brazen Serpent,
en it is abused to Idolatry. Undoubtedly they
nk it is their Duty; and not only theirs, but
Duty of all Magistrates, Kings and Princes of
Earth, who are bound to endeavour it: to
e the great Whore of *Babylon* and to burn her
h fire: and if they will not be so wise to receive
Instruction from them; and so learned as to
this in Execution, the People may (if they
get Power) nay must endeavour it, with or
gainst their Wills; for the Work is the Lords,
d Cursed be he that doth the Work of the Lord Jer. 48. 10.
egligently, and Cursed be he that keepeth back
Sword from Blood; which is the true Chain of
their

their desperate Opinions and Practices: A most admirable *Sorites* to prove Rebellions not only Lawful but Necessary; and which you see forceably back't with abused Scripture.

Thus one Error in the Foundation, multiplies into a thousand; and contrary to the Rules of Architecture, is like an inverted Pyramid, the higher it rises the wider it spreads; and one mistake in a Principle, is the Parent of innumerable in the Practice. I will conclude this particular, with the following Apologue, and leave the Application of it to every mans pleasure.

A certain Husbandman having in his Plantation a Vine, it grew wonderfully, and did produce great plenty of incomparable Clusters, and of a most delicate tast: some of his wise neighbours coming to see his Plantation; and perceiving the Shoots and Branches so Luxuriant, they gave him advice to crop and prune it, and to take off most of the largest and faireſt leaves; (telling him that the Plant spent it self too much that way, and that all the good they did, was but to make a little unnecessary Flourish, which might well be spared; that their Beauty or Shade, could not make a recompence for the injury they did in drawing away such abundance of the sap and moisture from the Root whereby they hindred its Fruit, robbing it in great measure of the juicy nourishment. Upon tryal the Experiment does not succeed; the Fruit proves neither so fair, plentiful, nor of that grateful flavoure as formerly it used to do. But to give him assistance in his design, the following Year he spies upon one of the Branches a fine wrought webb, charged only with a few little tender Eggs: his Curiosity

Curiosity and Ignorance of what it was tempted him to let them alone; and to see what they would come to. The heat of the Sun in a short time discloses a brood of most curiously variegated Catterpillers, the honest man finds them still lodged in their cunning inclosure, admires their Beauty and many-coloured natural *Ammel*; and thus argues with himself. Sure these Worms can do to my Vine no hurt: they look so finely and feel so soft: which arguments prevail with him not to disturb, much less destroy them; Before he thought any more of them, or look't again, they had overspread his Vine, and devoured all the Leaves; and had left the tender fruit naked and bare; which being thereby exposed to the scorching Sun, the unkindness of the Winds and Weather, in a little time parch'd and dwindled quite away: and if he had not used much industry he had utterly lost his delicate Plant. Which for all his care and pains, did not yet in several Years recover the damage it had sustained by these pretty silken Guests. You need make no Question, but for ever after he knew them again at first sight; and assoon as ever he spied a Web but beginning to be spun upon his Vine, he gave it a speedy Dispatch.

CHAP. XII.

Of the Desperate influences this Doctrine has upon the State and Civil Government. Thus Amazon Fury *bred in* Rebellion, *and ever since nurst up with blood, proved from our own and all* Europe's *sad Experience. This Doctrine inclines*

men to Aristocracy, or the Government of a Common-Wealth. Of the little kindness they have for Monarchy. Salus populi Suprema Lex, *their fundamental Principle of Government; abused to perswade Men that the Peoples Election and approbation are necessary Titles to a Crown. That a King is* Major Singulis, Minor Universis, *and may be deposed and punished by the People, proved from their practice. The great Encouragement it gives to Rebellion, and Courage to Rebels. The same Doctrine of Fatality taught by* Mahomet *to inspire the* Turks *with Courage against the* Christians.

LET us now see whether these Principles render them better Subjects to the State than Sons to the Church? And I am afraid, we shall find them as prejudicial to the safety of the one, as to the Peace and Tranquillity of the other.

If it be rational to argue from Effects to Causes, we shall need no other Demonstration to assure us of the Dangerous natures of these Men and Opinions, than the known and undeniable matters of Fact, so largely treated of in the History of *Presbytery*. Wherein is fully shewn the Original, Rise and Growth of this pernicious Doctrine, the Mother of all those Younger Sects, Factions and Divisions amongst us in matters of Religion.

Ducit Amazonidum Lunatis agmina Peltis
Penthesilea *furens mediisque in millibus ardet.*

It was begotten, born, and nurst up at *Geneva* in Rebellion: and from thence this *Amazon* Lady, this *Penthesilea furens*, march'd attended with Fire and Sword, Ruine call'd Reformation in the Van, and Desolation in the Rear; through the greatest part of *Europe* over a Red-Sea of Blood as well as

Salt

Salt water in to *Scotland*, and from thence with the Directory in one hand, and the Sword in the other, a Solemn League and Covenant, as ſmooth as Oyl in her Mouth, when drawn Swords, War and Rebellion were in her Heart, ſhe came along with the *Northern* Army into *England*; and there ſpent her force and fury, (and I hope her laſt and dying Efforts) upon theſe Miſerable Nations. So that one may truly ſay of this Doctrine as the Poet does of Comets.

Nunquam in terris ſpectatu impune Cometes.

This new Light of the Goſpel, how bright and ſhining ſoever, was a portentous Blazing-ſtar, which did not only preſage, but wherever its dreadful Beams diſplaid their Malignant influences, it did produce Sedition and Rebellion, Murther and Sacriledge, Deſolation and Deſtruction, Ruine and Confuſion: the conſideration of which diſmal Revolutions, methinks were enough to make the greateſt Phanatique fall heartily to his *Litany*, and pray, *Good Lord deliver us.* If this be Religion; *Sit anima mea cum Philoſophis*: For I doubt not but a good ſober *Indians Hell*, will be far more tolerable than ſuch Mens Heaven as were guilty of all theſe Miſchiefs can be without Repentance and Amendment.

I intimated before how little kindneſs they have for Monarchy, or indeed for any Nobility, Gentry, or Magiſtracy, unleſs it be to countenance, patronize and ſupport their Deſigns; and how inclinable they are to diſlike and hate that Government which oppoſes their Intereſts, or croſſes their In-

tentions of a Reformation, and possibly there are not many who would not be of my Perswasion, had they but heard them speak with that feeling kindness as they will do of the late times of Rebellion. Oh! how much Sin was suppressed, Godly Men incouraged, and the Sabbath Sanctified, to what they are now in these Days of Licentiousness! and undoubtedly that Aristocratick Government, or rather Democracy, Anarchy, or Confusion (for I know not what to term it, it was so Mercurial) is still the Darling of their Memories. Oh! the happy days when there was no King in *Israel*! but every man had liberty of Conscience, and did that which was right and good in his own Eyes! O that sweet and precious Time! that dear Liberty of Conscience, when there was no King, no Bishop, no Fines, no Imprisonments for Religion, but the Gospel ran on couragiously conquering and to conquer! that is to say, when Club-Law and the Law of the Sword put them out of the Danger of the Sword of the Law and Justice.

It is a most convincing Argument, that they think the present Government and Governours, Tyrannical and Heathenish, when they do so often tax them with being guilty of persecuting the People of God: and unless we are not only blind but stupid, we cannot but perceive, that they do most passionately wish and pray, that the Kingdom may be the Lords, and that the Saints may Rule the World: that is, once again have the Honour which *Hugh Peters* applied to the then Saints; *To bind their Kings with Chains, and their Nobles with Fetters of Iron.* And had they but Power, that the high praises of God might be in their Mouths,

Psal. 149 C. 7. 8.

Mouths, whilſt a two-edged Sword was in their hands; no doubt is to be made, but they would be forward enough to fulfil their part of the prediction, in Executing Vengeance upon the Heathen-Governours, and puniſhment upon all the People who would not ſay or act like them.

Let them now with their uſual diſſimulation, deny all ſuch Intentions: and in truth there is an unlucky Proverb that will hinder their Confeſſion, for if they confeſs this, they are ſure to be hang'd for Treaſon, as they well deſerve. Let them pretend never ſo much Innocence; all the World ſhall never perſwade me, till I am diveſted of my Reaſon, that there is any perſon who would not willingly ſhake off that Yoak which is ſo uneaſie to him; and which as he verily believes, is unjuſtly and unlawfully impoſed upon his neck.

Credat Judæus appella.

And however the ordinary ſort of People whoſe proſpect looks little further than to morrow, may have no intentions that are ſo black and dangerous; yet undoubtedly the Heads of the Faction, who have ever been obſerved to be ſubtle and Deſigning men, are for an Alteration of the Government Eccleſiaſtical and Civil; and they well know how eaſie it is to lead a Populace by the Noſe; with the plauſible pretences of Piety, Reformation, Gods Glory, and Liberty of Conſcience, to do what they pleaſe; by telling him it is neceſſary to be done, for the attainment of thoſe Ends. Thus have I ſeen Clouds gather in the Skie, cloathed with Fleeces of the brighteſt Wool, and ſhining

with a counterfeit borrowed light, to which nothing was comparable but the Sun that lent it: Who could but admire their glory, or suspect so much light and whiteness to be Dangerous? and yet nothing is more common than for such Clouds to be charged with the most dangerous and terrible Principles of Thunder, and Lightning, Storms and Tempests, which when ever they break out (which is soon perceived by the Changing into black, and growing numerous) then let whatsoever is Eminent beware a Clap; the high Towers of Government, and Steeples of Religion are sure to suffer for it. For,

Feriunt Summos Fulgura Montes,

Lightning th' Artillery of the Skie
Strikes the Hills that highest lie.

I will make no scruple to apply the Comparison to these sort of Men, who, as St. *Peter* tells us in his plain descrption of them, are Clouds carried with a Tempest.

And to make this evident, I desire all such whose Age will give them leave, to call to mind whether they have never seen or heard that *Salus Populi est suprema Lex* publiquely asserted in Print, and abused to countenance the most Villanous Actions: that the welfare of the People (of which these Men are the only competent Judges) is above all Laws, Persons and Considerations whatsoever: and that Kings (whose only true Title to their Crown, is the Peoples Election and Approbation, and neither Succession, nor ordination and appointment from

Contrary to Scripture, *By me Kings Reign,* Proverb. *The Powers that be, are ordained of God,* Rom. 13.

from God) and Kingly Government, if prejudicial to that Fundamental Law may by the People be abolished, deposed, nay and punished for such Delinquences, even to the loss of Crown and Life. Have you not seen all this done as well as said? Have you never heard, that a King is *Major Singulis*, but *Minor Universis*? a little better man than *Dick*, or *Tom*, or *Will*, if you take them barely by themselves in a Frock with a Cart-whip: but by your Majesties leave, good Sir King, you are not so good a man as Mr. *Multitude*. Have you never known the Time, when the Commons of *England* were white Boyes, and stroak'd over the Heads with the tickling Imagination, That all the good People of the Nation were a free born People, and I know not how many good morrows, with which they were wont in those Days to cologue the World with a Bait of a pretended Liberty into the Trap of a real Slavery? what they then thought they boldly writ and spoke; and what they dare not now Speak, yet they dare as boldly think, that being a freedom which they cannot be deprived of: and undoubtedly they do so, and it is still their Judgment, their Actions speak it most distinctly and plain.

It is not this or that King, but Monarchy in general that they are against; as not being Government for their Turn; nor any kind of Government by a Single Person; and I am confident they did as much hate *Oliver* after he took upon him to be a single Protector, as before they lov'd him, whilst he was only his Excellency, and their Renowned and Victorious General. It is a Common-wealth that is their Darling, where every one is not with-

out hopes of his being uppermoſt, and that it may come to his Turn to have a ſhare in the Government. And where amongſt ſo many Elective Heads, they are ſure to make a Party, and it ſhall go hard, if not the *Major*: whereas one ſingle Perſon can be but of one Perſwaſion at one Time, and it is a thouſand to one never of theirs, if he conſults his own Security, Settlement, Safety, Intereſt, or Glory, which becauſe it is Natural for all men to do, they cannot believe but he will. And this is the reaſon of their Hatred of Monarchy, becauſe they fear it; and knowing how inconſiſtent their Principles are one with another; and that they cannot both have the Government, they are afraid leſt Soveraign Princes awakened by their Danger, ſhould by the moſt Rigorous Methods, eaſe themſelves of the Jealouſie they juſtly entertain of ſuch deſperate Rivals and Competitors; and this makes them likewiſe ſo induſtrious and reſtleſs in their Endeavours; by making a Party, to overballance the power of the Prince, and if poſſible, by force to wreſt his from him, by which means they think it is only poſſible to ſecure themſelves from Ruine.

Nor will they ever quit theſe Perſuaſions ſo long as they hold to their Principles, which for ought I ſee is like to be as long as they live. For if they be the Elect People of God, and in the Right Way of true Worſhip and Religion, they are bound in Conſcience to promote and propagate it with or without the conſent of their King 'tis all one. As we daily ſee they do by all their Actions and Indeavours. And they who in his Royal City, and before his face are not afraid to Violate his Laws

and

and Proclamations; will never fear the Sword of Justice, if once they are assured that their own is longer. And though the Apostles teach no such Doctrine, nor the Holy Martyrs ever propagated the Christian Faith or Church Government with any other Blood but their own, or with any other Weapons but Prayers and Tears; these Men are of another Opinion, and can fight the Lords Battels, and *Curse Meroz* as bitterly as the Angel did, if they come not to help the Lord against the Mighty.

And for encouragement to fight, I know no Doctrine like this and that of *Mahomet*, which whatever they may do in others, agree in this point; that the *Terminus vitæ est immobilis*: Every mans Fate is in unalterable Characters written in his forehead. Those feeble and effeminate *Asiaticks* had never carried their conquering Arms so far amongst the Hardy *Europeans*, if they had not been inspired with this Doctrine of Fatality; and that if it be decree'd that they must Dye in this Battel, or in that Assault, it is impossible for them to prevent it; and if they must escape and overlive it, they shall, though they run upon the Mouth of the Roaring Cannon. And in which likewise they agree, and have a further Harmony; if they fall by the Fatal Steel, or undistinguishing Bullet, they do not only die in the Bed of Honour, but step immediately into Paradise: which is but the just Recompence of those who sacrifice their Lives, to propagate the *Alchoran*, or the Good Old Cause.

I do not now wonder to have heard those of the Royal Party say so often, that the Rebels fought like

like *Turks*: since in this Opinion they were such. Besides being the Elect, and fighting Gods Cause they acquire a new Courage from the hopes they entertain, that he is obliged to protect them, and to fight for them, that the Stars in their Course shall fight against *Sisera*. And how far such thoughts did Encourage our English Rebels, a people naturally bold enough, to attempt the most hazardous Enterprises, Let those Loyal Gentlemen testifie, who yet wear the Honourable Scars, which they purchas'd in the defence of their King, Country, Laws, Liberties and Religion against those desperate Villains. Let the many Cruel Battels, and desperate storms, hard marches, and hot Engagements they underwent, let these be Witnesses: it was not all for Pay and Plunder, though these were good Encouragements: But the Main of the Quarrel was *pro Aris*, in their English, against Altars; for Religion and Reformation, the Liberty of the Subject, which (if any thing can) will inspire a Coward with Courage, and make him Valiant: And that the Cause was Gods, they never then made any doubt: nor yet make any more scruple of it, than they do of their Election.

And what kind thoughts they have of the present Magistracy you shall ghess if you have any skill, *Ex pede Herculem*, to take the proportion of *Hercules* by the print of his foot. One of these (and a Teacher I promise you) in some Company where he thought he might be bold, lamenting the looseness and vitiousness of the Times; and the blame being laid at the Door of the Inferiour Magistrates, who were so remiss in putting the Laws, in Execution: Pray, says he, how can it be

be otherwise, when there are none in Authority but the God-damm'ees? and though no former Prince has so highly obliged them as his present Majesty by the Act of Oblivion, and a General Pardon since; though possibly a better Temper and milder Inclinations are not to be found amongst all Mankind; yet for all that, I believe the Guards about *Whitehall* (at which they grumble so oft, calling them a standing Army) are a greater Security for him than their Love or Allegiance. And I make no dispute, but if they had Power proportionable to their Desires; if he would not consent to their unreasonable Demands, and in Effect depose himself, they would make bold in plain English to un-King him; (and it may be something more) as well as his Glorious Father; whose Caution I think therefore ought never to be forgotten, * To Forgive them, but never Trust them. For what is a King to them if he be not one of the Elect? and that he can never be unless he be of their Church; and resolve to Establish their true and Evangelical Way; from which he must therefore be very far, so long as he suffers the Laws and his subordinate Ministers of Justice to persecute these People, who are the Elect, the undoubted Children of God.

* Εἰκὼν Βασιλικὴ. *The Lady* Elizabeth's *Relation of what the King said to her immediately before his Death.*

And as his late Majesty of Blessed memory does in the forementioned * Book, not improbably Conjecture; Possibly that aversion they all have for the Publique Liturgy of the Church, is because it does so frequently pray for the King and the Royal Family, to which in their Hearts they cannot say *Amen.* And that the Conjecture is not wide of the *Mark*, this following Instance will

* Εἰκὼν Βασιλικὴ. Sect. 16. *upon the Ordinance against the* Common-Prayer-Book.

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in some measure make apparent. One of this Gang being amongst other Company entertain'd as a Neighbour at a Friends house, immediatly as soon as Dinner was done he steps out of the Room, into a by-Entry, and a Clergy-man who was present returning thanks, and as is customary and commendable, closing his Grace with a short Prayer for the Kings Majesty, the Queen, and Royal Family; this impudent Fellow was by those who stood next the Door heard scornfully and maliciously to say, when he came to that Passage; Oh! by all Means, if it were not for that all were worth nothing: and indeed it makes me apt to think, that this is one, if not the only Reason, why they account all the Prayers of the Church worth nothing: for they are not yet arrived to that Perfection in Christian Religion, to love or pray for their Enemies; in which number they never fail to put all Crowned and Mitred Heads.

How directly contrary this Doctrine is to the Divine Philanthropy, the infinite Love of God to all Mankind; and indeed to the whole Currant and Consent of the Sacred Scriptures; how dishonourable to God, and disadvantageous to Christian Religion: are Subjects already largely and learnedly treated of by other Pens. And if as they fell in my Way, I have lightly touched upon any of them, it is only so far, as they were necessary to shew how pernicious this Doctrine of theirs is to themselves, and the salvation of their Souls; how troublesome, unquiet, uncharitable, and unchristian it is amongst their Neighbours. How destructive it is to the Church and Ecclesiastical Government, Places, Persons, and Performances;

: and how irreconcileable and desperately dan-rous it is to the State of the present Royal Dig-ty and Government.

CHAP. XIII.

f their Doctrine *of the necessity of* Separation *from the* Wicked, *which they teach in* Private; *and by their* Example *in* Publick. *These uses they make of it; to know their* strength *and* num-bers, *which they always boast of, if possible to bring* Authority *to comply with their* Desires: *hereby they engross a Trade amongst themselves. Of their undermining* Authority *by making it contemptible, by their daily affronting it. Of the unlawfulness of* Separation, *from the example of our* Saviour, *and from* Scripture. Separation by *St.* Jude *made a Mark of* Reprobation. Jero-boams *Policy the End of their* Separation.

LET us now proceed to a second Doctrine, which is the Spawn of the first, and the Daughter of such a beautiful Mother cannot chuse, but must be most admirable fair.

Being the Elect People of God, those whom from all Eternity he has out of his infinite Love predestinated to Holiness and Happiness; though they are in the World, yet they are not of the World, and therefore they must Separate from Sinners, and be a peculiar People, without which they think they are not sufficiently zealous of Good Works: which in plain English is, That whosoever will be of the Number of the Elect People of God, must

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have no religious commerce with the rest of the World; (for all other he may:) and that a true Title to Heaven is only to be hoped for, and had in their Church and Communion: and by this means they advance the so necessary Point of Separation, or Distinction of a Party; without which Instruments (their Spiritual Cranes and Engines, to draw up the Stones, after they have hew'd and fitted them by the former Doctrine) they cannot go on with, or ever hope to finish the New Model of their Church, so as to set up the Corner-Stone, and with joy and shouting cry, Grace, Grace unto it; for they would only change his Grace of *Canterbury* into his Grace of Presbytery. And this they manage with as little noise as possible, and with the same Secrecy and Subtilty as the rest; though some people say they can plainly hear the Axes and Hammers go perpetually, which *Psal.* 77. 6. they lift up to break down the Carved Work of all the Houses of God in the Land, in order to their setting up the Synagogues of Satan in the room of them.

If you discourse with them, and put the Question, Whether the Church of *England* is a true Church? and whether Salvation may not be obtained in Communion with it? They will do all they can to decline the Question; and will certainly dissemble their Opinion, by telling you, They dare not judge; every man must stand or fall to his own Master: That they forbid, or hinder none from coming to our Church, whose Consciences will give them leave. All which, is only to avoid the Pinch of the Controversie, and is neither bet- 1 *Tim.* 4 2. ter nor worse, but what the Apostle S. *Paul* calls Speaking Lyes in Hypocrisie. For

For it is evident that they think it unlawful; because they abstain from our Church, and refuse Communion with us themselves: and should they speak never a Word to their Disciples, Example is a Tutor sufficiently able to instruct them in this part of their Duty. And that Man or Woman either, must have so little natural Logick as to be meer Naturals, who cannot thus argue from Induction: Such a man, or Mr.————is a pious, good, and conscientious man, for he prays by the Spirit, is painful and powerful in preaching Soul-saving Gospel-Truths; Now surely if it were not unlawful to go to the Church and hear those Prayers, or receive the Sacrament, he would not refuse to do it, and abstain from them himself: But he does abstain; Nay, might have kept or had a good Living, if he would have conform'd which (good Man!) he relinquish'd, or refus'd for Conscience-sake. Therefore it is unlawful: and I cannot fear to err, or be mistaken, if I follow so good a pattern, such a godly mans Example.

But though in publique they are always tender mouth'd of what may either discover their Wicked Designs, or bring them under the unavoidable penalty of the Laws: and are not a little cautious and circumspect, where they are not assured that all the Ears and Tongues of the Assembly are at their Devotion, and therefore will not speak plainly or positively: yet they will deliver their Sense so as to be well enough understood, That there ought to be no Communion with the Wicked (and we know who they mean by that,) for what fellowship hath Light with Darkness, or God with *Belial*? and therefore come out of her my People, *Rev.* 18.4.

come

come out of Spiritual *Babylon* and *Egypt*, and be not partakers of their Sins, leſt ye be likewiſe of their Plagues; which latter part of the verſe explains the former, and informs us how far our Separation is lawful, *viz.* from the Sins of the wicked World; not from an outward Communion with the Viſible Church. And though there is no place ſuffers more frequently by their abuſe of it, I know none that favours them leſs, if they would put the right Conſtruction upon it.

And though they may be thus ſqueamiſh in Publick: yet in private diſcourſe, and where they are Under the Roſe, or dare be confident that they ſhall not be betray'd, they will explain their meaning, and declare, that the Church of *England* is *Babylon*, her Worſhip Antichriſtian, nay impious and blaſphemous. And this the Diſciples propagate from one to another; and are not ſo wary as their Teachers; but having more zeal than prudence, ſtick not to tell every body ſo, with whom they fall into common converſe and diſcourſe: and this Doctrine is uſually left to the care of the Old Diſciples, to whoſe charge the new Proſelyte is always committed; and they never fail in the ample diſcharge of this Duty.

Should they propoſe it bare-fac't, the uncharitableneſs of it would at firſt ſight affright many, and diſcourage more; but this is Meat for ſtrong Men, not Milk fit for Babes: and therefore it is worth our obſervation, to ſee how artificially and by degrees, they take their Novices from the Breaſt; and with the common ſtratagem of Nurſes they rub the beautiful Breaſts of Conſolation of the Mother-Church, with the bitter Wormwood of their

their false aspersions, or smear them over with the sooty black of their own Calumnies, and so fright these Younglings from that sincere Milk of the word which is able to save their Souls. It is always some considerable time before any Young Disciple does absolutely forsake our Church and Communion; nor do they usually feed them with this solid food of Separation, till by their unnatural biting of their Mother, they manifest that they have Teeth: first he comes at the latter end of Prayers, which by their tempering with him, he now begins to dislike: after a while, having linger'd about the Church-yard for the Watch-word, he drops in just as he hears the Psalm beginning to be sung, before the Minister goes into the Pulpit: then it may be he will miss a day or two; and in time, as he grows to a clearer Understanding of this Doctrine, that he is to have no fellowship with the Wicked, and who those are, he totally leaves the Church; to which he rarely returns, till he comes upon mens shoulders with his Heels forward, to his own Funeral; except to hear a Funeral Sermon for a deceased Friend or Relation. Sometimes the temptation of saving Twenty pounds, may perswade him to come once in a Month, but then only to the Sermon: which being ended, he tumbles out of the Doors, for fear he should be thought one of the Catholick Church, by praying for it; or have any share in the Peace of God; which hating in his Life and Actions, he will not suffer to enter into his Ears. Though, for all his haste, this will not excuse the forfeiture, which by the expres words of the Statute is to be imposed upon all such as do not resort to their Parish-Church to hear Divine Service.

Now the advantages they receive by this Separation are principally these.

First, hereby they come to know their Strength and Numbers; and this adds not a little to their confidence; and, as they believe, to their present Security from Punishment, and future hopes of Toleration, if not Establishment. And whosoever does but take notice of the frequent boasts they make, how Considerable a part of the Nation they are, must conclude, that the knowledge of their Number, is one great and main end of their Separation: and that hereby they seem secretly to threaten their Superiours, into a suspension of the execution of the Penal Laws against so great a Party; whilst they slily intimate how unsafe it is to meddle with a Multitude, and disturb a Populace.

Secondly, hereby they come to know, and be known one to another; which begets as much Love amongst them as they are capable of, who are all Slaves to Ungenerous Interest. Nor does this knowledge of one another, a little advance the affairs of the Trading part of them; of which sort of People their greatest numbers consist: and who, it may be, became Proselytes only in hope of the Custom of the Brotherhood, of which they assure themselves, if they be ready Money-Customers, presently; and if not such, as soon as they can get clear of the Debt-Book of the Wicked, with whom at present they are forced to deal: and though some from experience are of another Opinion, yet they question not but they shall have honest dealing and good pennyworths: and possibly this ingrossing and forcing a Trade amongst themselves,

themſelves, together with their avoiding all troubleſome Offices in the lower Sphere of the State, are not the leaſt encouragements to their Separation, nor the ſmalleſt ſteps to thoſe Riches, which they ſo much boaſt are amongſt their Party; for I remember it was their common diſcourſe, that the great want of Money, and the ſenſible decay of Trade for theſe laſt Years before the Toleration, was occaſioned by their keeping up their Money, or not giving down their Milk, being, it ſeems, in a ſullen Humour, becauſe they were kept within the Paſture, and not permitted to make all Common, or range into the Corn-Fields. Though after all theſe brags, I have not met with any perſon, whoſe obſervation has found Money more plentiful, or Trading a Farthing better, even in the time of the Toleration.

But laſtly, By this Separation they are ſure to undermine the foundation of all Government, which is the principal thing they always aim at, both in Church and State; for by their departing from one, and Diſobedience to both, they bring their Power into queſtion and contempt: and whilſt they endeavour to render them odious, tyrannical, heatheniſh and perſecuting, ſuperſtitious and unlawful, and yet eſcape unpuniſhed, by the hopes of the like impunity they encourage others to follow their example, and inſult over the Laws; and to eſteem of all Power as the Frogs in the Fable did of their Wooden King. And this is all in order to the accompliſhment of their ultimate Deſign; which is the ſubverſion of the preſent Government, both Civil and Eccleſiaſtical, in order to the ſetting up a new one according to their own Phancies and Humors.

Now to demonſtrate the unlawfulneſs of this Doctrine, it were enough to ſhew, that in Publick they will rarely own it themſelves; and will never charge the reaſon of their Separation upon any of theſe ends, but upon the Ceremonies of the Church: to which they pretend their Conſciences will not give them leave to ſubmit. I think we ſhall cut the Sinews of this Pretence, and ſhew how feeble and lame an Excuſe it is; If we conſider, That theſe Ceremonies, by their own confeſſion are acknowledged to be indifferent in their own Natures: and the reaſon they give why they are unlawful, is becauſe they are Impoſed; the Liberty of Conſcience being thereby taken away. Now this is a moſt certain truth, that an indifferent thing, when commanded by a Lawful Authority, ceaſes to be indifferent, and becomes neceſſary: for all the Authority of the Church to command or impoſe is only exerciſed upon indifferent things: What is abſolutely neceſſary is commanded by God; whatever is unlawful is forbidden by him; ſo that they muſt of neceſſity either take away all Liberty from the Church to impoſe indifferent things, that ſo they may have their Liberty, (which is unreaſonable to deſire, and if granted them, would deſtroy that Liberty which they would have) or they muſt deny the lawfulneſs of the Authority that commands and determines indifferent things; otherwiſe let them confeſs, that they ſeek for a knot in a Ruſh to maintain the Quarrel. But the plain Truth is, the Uſe they have for this Engine of Separation, is to ſhew by their Example, that they believe the Authority which commands theſe things, is no Lawful Authority,

Authority; that therefore the impositions are not necessary, or Obedience to them a Duty: for otherwise I cannot think them so sottish but they know it is; and I am satisfied, if they were in Power, they would use the same Arguments to perswade to Obedience which now we do; though they have stronger in their Budget upon occasion, than have been yet employed to make them obey.

But for a further manifestation of this Error, we will bring it to the Doctrine of our Blessed Lord, in the Parable of the Tares. The zealous Servants were for a present Separation and Extirpation of the Tares from among the Wheat: But the Wise Master was of another judgment: Not so, lest they should root up the Wheat also; and certainly as before was shewn, this Separation of theirs, has not fail'd of that effect; but has already rooted up much of the good fruits of Charity, Peace and Unity out of the Church, and has left us the Tares of Dissention in their room; of which we may well say, an Enemy hath done this. And whether this Doctrine, if pursued to the uttermost, would not lead them to Extirpation of the Tares, let their Holy League witness. For they all hold, that *Dominium fundatur in gratiâ*, and the Wicked have only borrowed Right to whatever they have of Life and Fortune. And how easie it is for Religious Covetousness to perswade them when in Power, to invade the Rights of Sinners, and spoil the *Ægyptians*, will appear, if we call to mind former things, which though the *Gracious Act of Oblivion* has pardon'd them for; they will never pardon the forced Restitution of the Kings, Bishops, Dean and Chapter-Lands. S. Mat. 13 29.

But this being only a Parable may not be sufficiently convictive. Let us look therefore for Example. Now the Blessed Jesus, who tells us he
St. Joh. 13. 15, was to be our Example, was so far from Separation, or making Communion with Sinners a Crime, that it was one of the greatest Objections against
S. Matt. 2. 10, 11, 12, 13. him, that he familiarly convers't, eat and drank with them, and was a Friend to Publicans and Sinners; which accusation he did not excuse him-
S. Matt. 11. 19. self of, but justifie, from the good designs of thereby calling Sinners to Repentance. Nor do we find, that ever he separated Himself or his Disciples, from the Communion of the Jewish Church, though full of such Types and Ceremonies, as he came by fulfilling to abrogate: but, as his custom was, he went into the Synagogue on the Sabbath-Days; went up to *Jerusalem* to celebrate all the commanded Festivals, even to the last Passover, at which he was betray'd. And further to shew us, that we ought not to break Unity or Communion with those who continue in the Visible Church; he was as conversant with *Judas* as with the rest of the Apostles; and yet he knew from the beginning, who it was that should betray him, knew *Judas* to be a covetous Hypocrite, and worse than that, a Devil; and it is more than probable, that he himself at the first Institution, gave the Holy Communion to *Judas*, as will appear to any that reads that place of St. *Luke*, Chap. 22. from the thirteenth Verse to the two and twentieth.

And for the lawfulness of Separation, let us hear St. *Jude*, who having given us such a Character, as I shall hereafter shew, exactly fits these men, lest their fair pretences should still endanger

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our mistake, he concludes it with this distinctive Note of Separation: These are they; if you know them by nothing else you shall be sure to discover them by this; *These are they that separate themselves*; Sensual or Animal, *having not the Spirit*, for all their great pretences to it, unless Sedition, Faction, and Rebellion be Fruits and Effects of it, as before has fully been made appear. S. Jude 39.

Could they prove us guilty of Idolatry, or that we err in any Substantial Fundamental point of Religion, then their Separation would not only be lawful, but necessary: but, till they can do this, and convince us that we are not a true Church, their Separation from us is unchristian, and unlawful; condemned by Christ and his holy Apostles.

But all this is nothing: Their ~~Religion must be~~ such as will serve their Interest, and cannot be Godliness, unless it brings in Gain; and should this Doctrine once appear unlawful, down goes their *Dagon*, and loses both his Head and Hands, and will be an useless Trunk, a meer Stump, and no longer a God.

The setting up the two Golden Calves was not the least Policy of *Jeroboam* the Son of *Nebat*, who is rarely mentioned without that infamous Remark that he made *Israel* sin; and that Sin was Separation from the Church, and Rebellion against his lawful Soveraign. To go up to *Jerusalem* to Worship, will in time bring the Kingdom back again to the House of *David*: and therefore the Calves must be erected at *Dan* and *Bethel*. Not that *Jeroboam* was so sottish, that he did not know that Idolatry and Schism, Revolting and Rebellion were unlawful; but something was ne- 1 Kings 12, 26 to verf. 31.

ceſſary to be done to preſerve his ill-gotten Crown; and the People had formerly been ſtrangely fond of a Calf, and two, he thought, would pleaſe them better. I fear *Jeroboams* Policy is one end, and the chief one of their Separation, even to nurſe the People up in Diſloyalty againſt their lawful *Prince*, and diſobedience againſt the Holy Church: For ſhould the People go to the Church to Worſhip, to hear Divine Service, and receive the Holy Sacrament; ſhould they hear their lawful Miniſters preach their Duty, and preſs them to Fear God, and Honour the King, they might in time be convinced of their Errours and Miſtakes, and then all's loſt.

CHAP. XIV.

Of their Exaltation *of* Preaching, *and the* Reaſon *why they do ſo. Of the great* Veneration *people have for the* Pulpit. *The advantages they make of it, to gain the love of* People *for being ſo painful* Labourers; *diſperſing their* Doctrines, *and procuring* Benevolences. *Hereby they bring the* Prayers *of the* Church *to be nauſeous, accuſtom* People *to* variety *and* novelty, *and have opportunities of diſplaying their* Gifts *and* Abilities, *as well as in* Extempore-Prayer. *The* Abuſe *they put upon the* Church, *that it is againſt* Preaching. *A Vindication of the* Church *from this aſperſion. Of the* Primitive *and* Modern Preaching: *It is againſt preaching themſelves, and their own* Intereſts *and wicked* Deſigns *that the* Church *declares it ſelf.*

NOW

NOW to the end that they may have the better opportunity to diſperſe and divulge their Doctrines, there is no place that can be ſo ſubſervient as the Pulpit: a Diſcourſe from thence having gain'd the mighty Reputation of being Authentique; and the generally received Opinion being, that from that place men ſpeak as the Oracles of God: and that every Word that comes from their mouths, is as true as the Goſpel; as in truth it ought to be.

There is therefore a Neceſſity, that they ſhould exalt Preaching, as the chiefly neceſſary, moſt excellent Chriſtian Duty; and give it the preheminence above all other Ordinances. And this is the third Doctrine which for the ſame Deſign with the other, with ſo much vehemence and earneſtneſs they preſs upon the People.

And to ſatisfie you how ſtrangely the preſent Age is enamoured of the Pulpit, and how great an Opinion People have of what is ſpoken there. I will relate a paſſage which happened to a Reverend Divine in the County of *Eſſex*. Every Lords Day, as he thought it was his Duty, in the Afternoon he Expounded upon ſome part of the Nine and thirty Articles to inſtruct his Pariſhioners what was the Doctrine of the Church of *England*: judging it a good Expedient to remove the Scandal that lies upon our Religion; and to prevent their falling into Sects and Factions, with which that County does abound: and this he did in the Reading Desk, without the formality of a Prayer to uſher it in, or make it look like a Sermon; but never met with any thing but the diſcouragement of

of a thin Audience; whereby ghessing at the true Reason, he gave them notice, that for the future he would Preach in the Afternoons; being determined to try if the same Matter would take better from the Pulpit, than it had done from the Reading Desk, he chose such Texts as were suitable to the Doctrines he intended to Expound upon; and from them delivered the very same Words he was resolved to use in his Exposition. Nor did the success at all deceive his expectation: The Church is now throng'd and crowded, whereas before it used to look as if the Stones and Pillars must have said *Amen*, as 'tis said, they once did to the Prayers of our Venerable *Bede*: the Discourses are extreamly approved of; and the People wonderfully pleased.

The plain truth on't is, the Commons of *England*, by the Disorders of the late Times, and the many tickling Promises which were made them, that the Burthen of Tithes should be taken away, and a more Evangelical Way for the maintenance of the Clergy should be found out, have lost the true sense of payment of Tithes; and do not do it out of a Principle of Conscience, nor consider that they are a just Right, which in all Alienations passes as a reserved Rent to the use of Almighty God; and it may be are one of the best Tenures in *Capite* of their Estates from the Great Landlord of the Universe: and from hence it is, that if they had no such esteem for Preaching, yet they look upon it as a Debt their Minister owes them for what they pay him; and though several of them care not how little he has, yet they would be sure to have enough for their Money; which makes them

many

many times come to Church, to see that the Parson does his Duty, rather than from him to learn their own, or perform what they know by joyning with him in humble and devout Prayers and Praises: But they think they have not their Pennyworths for their Penny, and that a man takes no pains for what he does not speak in the Pulpit, or if he does not Preach twice in a day.

Besides, Curiosity and the desire and love of Novelties, are mighty Natural: and the *Athenian* humour does but too universally prevail; a certain pleasure in hearing or telling some new thing. So that a Sermon, though never so good and useful, which was preached in the Morning, would be *crambe bis cocta*, nauseous, if repeated in the Afternoon; and with this humour of the World, these men are so well acquainted, that it is variety that makes the Feast, that usually they have one Text for the Morning, and another for the Evening Sermon; and neither the same Prayer exactly, before or after either; though it is but putting Almighty before Eternal, or Eternal before Almighty, and it will please. And I am perswaded, if any man would give himself the trouble in Short-hand to write down one of their Prayers, for three or four Days together; he would find the great Secret of *Extempore-Praying*, to consist in this neat and cunning transposition, turning the inside outward, and the foreside backward, more than in any thing of New Invention; at which, for all their pretended Gifts and Parts, few of these Men have been observed to be very ready or excellent.

And

And this is one great Reason (and the Reason why they use it) why the People do so much nauseate the Publick Prayers of the Church, and prefer these Enthusiastick Raptures before them. Just thus did the People of *Israel* despise that Angelical Food, the Heavenly Manna; of which 'tis said, that it had *Omnimodum Saporem*, a particular taste to please every palate: and yet those murmuring Tribes were not contented with it; but their Souls were dried up, because there was nothing for them besides this Manna, and they would linger after the Flesh-pots, and the Quails, though they came with a Tempest, and went away with a Plague.

Num. 11, 6.

Many Persons, I doubt not, resort to the Church, to satisfie the itching of their Ears, and to hear what the Minister can say; and if he be an *Appollos*, an Eloquent Man, it happens to him as it did to the Prophet *Ezekiel*, and he is unto them as a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument, for they love to Hear his Words, but they Do them not.

With this gilded Fly it is, that these cunning Anglers bait the Hook with which they first tickle, and afterwards take so many Trouts. Having first set abroad this Doctrine, they do with all vehement earnestness promote it amongst the People, and in so doing, kill a great many Birds with one Stone; for they do thereby extreamly please the vulgar (to whom nothing of Religious Duties is so pleasing as Preaching) and at the same time mightily advance their own Designs. Hereby also they add not a little to their own Veneration and Fame;

ame; and ſomething to that which has ſome Sa-our, The dear Benevolences. And they are al-ways careful to tell them, how willing they are to end and be ſpent for the good of their Souls; for eir ſakes and the Goſpels: and thereby ingratiate emſelves into the Love and inſinuate their O-nions into the liking of many, who are won up-by theſe Conſiderations, firſt to hear them, af-a while to approve of them, and become their ollowers and Diſciples; which when once they e, they cry up and Trumpet out the Praiſes of eir Teacher, for an able, painful, godly man, in all ompanies and Places where they come, and thus ul the Snow-ball as big as they can.

Now the advantages which they expect and re-ive by this, are not a few; for firſt, as before as ſaid, they infinitely oblige the People, and ain upon their Love, pretending to do all this eely, and out of pure Love and tenderneſs to their ouls: knowing well enough that *Magnes amoris mor*, the great Loadſtone of Love is Love; and herefore they demand nothing, but are contented with what they will freely beſtow upon them for heir pains: which by this wheedle, comes many imes to be more than otherwiſe they could ever have expected, or than ſome of their Followers can honeſtly or conveniently ſpare: of whom ſome, what with this Liberality to their Teachers, and what by their frequent gadding abroad to hear Sermons, and in the mean time neglecting the af-fairs and concerns of their Families at home, or which is as bad, truſting them wholly to Servants, come to be in a condition fit to be relieved them-ſelves: and to my particular knowledge, ſome of them

them are not in a little danger of burthening the Parishes where they live, by wasting what should be for a future Provision for their Families, in this Godly way of Gossiping; and though by this great Zeal and travelling about, they may think themselves, or be flatter'd by their Teachers into an Opinion, that they are excellent Christians, yet St. *Paul* thinks and pronounces them worse than Heathens: for if any man provide not for his own, especially those of his own Family, *he hath denied the Faith, and is worse than an Infidel.* And if the Disciples be such, what are the Doctors? Sure I am, if this be not the Effect, it very well may; and if more People be not possessed with this rambling and vagrant Religion, it is not for want of Exhortation, or Encouragement to forsake all and follow Christ, and to go from City to City to hear the Word of the Lord in this great Famine and Scarcity that there is of it, as with those abused places of Scripture they perswade People there is, and spur them foward in this wild and travelling Religion. Should now a whole Family be all at once possessed with this humour, and in the heat of Summer, in Hay-time and Harvest for Conscience sake lock up the Doors, or if the Servants were more careful of Heavenly than of Earthly things, leave them open, and jaunt ten or twelve Miles to an Exercise, and it may be twice or thrice in a Week besides *Sunday*; what must beeome of them? they might like the Grashopper sing in Summer, but like her, they must either dye and starve, or steal in the Winter, unless the Neighbourhood were more Charitable to them than they are to themselves: and none of all this is either impossible or improbable. But what

2

brave time should we have, if a whole Town or many Towns together should be bitten with this God-Fly? The old People and Children, who could not march over the Threshold, would be bravely nurs't at home: I have known something like this, and where a poor Child has been left at home by the tender Parents, for all whose natural affection, if some of the Neighbours had not been more charitable and compassionate Nurses, it might have perisht; and that it is not generally thus, it is not the fault of these Godly Teachers, as they call them. And if it does not by this way increase the Poor of the Nation, of which there is so general a complaint in all Places, I am sure their absenting themselves from their Parish Churches, and giving encouragement to those who have no Religion to do the same, gives opportunity to many loose and idle People to creep into Parishes, where they lurk till the time for removing them is expired, whereas did all People resort to Church, a new Face would soon be taken notice of, and care would be taken to remedy the inconvenience.

A second advantage is, that hereby they do gradually accustom the People by following their pleasing Novelties, to dislike, neglect, and contemn the Church and her Ministers, Prayers and Sacraments, which last, especially the Holy Eucharist, I have known them willing to receive at the hands of a meer Lay-man (though to say Truth, few of their Teachers are any other) rather than they would repair to their Parish-Church, to receive it of their lawful Priest: because, there they must be obliged to hear the Antichristian Prayers, superstitiously or idolatrously kneel, and have

have Communion with the Wicked; all which are an abomination unto them, and absolutely unlawful. And are not these blessed fruits of these mens being Instant in season, and (most certainly) out of season, with which place they do so frequently scratch this itch of the Ears. An Itch the more it is scratched the more it may, and the more it pleases, especially the courser the Stuff is, the more delightfully it rubs, and is still desired: until at last the blood and smart follow sthe busie Fingers and poyson'd Nails, and from their scratching us till we bleedagain, *Libera nos Domine.*

A third advantage they make of Preaching is, that hereby as well as in their Prayer, they have many opportunities of displaying their own Excellencies, and manifesting their great Abilities, Gifts, and Parts: of which, whatever men of sober Judgments may have, They have no small Opinion, as is most evident, by their obstinate persisting in their own Ways and Wills, not only against lawful Authority, and the wise, safe and prudent Determinations of their Superiors, but against Scripture and Reason, which must certainly speak them Wise in their own Conceit, though thereby they render themselves more hopeless than Fools, if we may take King *Solomons* word. And they are so far from condescending to Men of Low degree, that they will not do it to those Persons who are of the Highest; and whilst they thus preach Christ of strife and envy, if they would impartially examine their Hearts, they would find a great measure of Pride, Conceit and Self-love at the bottom of them; for as the abovementioned Royal Writer tells us, *Only by Pride comes contention*: and it is very

very evident, that in all their Preaching they have a great respect to advance their own Fame, Interest and Design, by the Authentick recommendation of their Doctrine and Discipline from the adored Pulpit, which by successful Experience, they find, do all thereby receive the most considerable Advantage. And how great an Estimate they set upon themselves, is apparent, by their intrusion into other mens Parishes; by which procedure, they necessarily suppose themselves more fit and qualified, than those who are by Law stated in those Places, to do the Work of an Evangelist. One of these Men being about to set up for himself in another Mans Parish, was pressed with several Arguments to desist; but more particularly, with that Golden Rule of Christs, *Quod tibi fieri non vis alteri nè feceris*; to do as he would be done by: but either it was to him a leaden Argument, or he had a leaden Head; for he would make no other Reply to it, But that it was fit the People should be instructed. I will not trouble my self to explain that that spoke his Sense of himself, and of the Minister of the Place, because it is easie to be read without the help of Spectacles.

It will now appear no Wonder that they do so highly magnifie Preaching, and look upon it as the only Means of Grace, so that in all their Discourses of it, it passes amongst them, with the Prerogative Emphasis of the Means; and even their own *Extempore-Prayer*, which they pretend to be the immediate product of the Spirit (to which I never heard preaching did pretend yet) is but a hand-maid to wait upon it, and must lower the Top-Sail to this All-powerful, this only

Soul-saving-Ordinance: Good! very Good! and if the Spirit must truckle to the Flesh, and humane Invention be preferred before Divine Inspiration, guess of the rest of them by this. And in truth, to hear them exalt it, as they never fail to do, upon the least hint that offers it self in their way; a man would believe, that they think it more essentially necessary to Salvation, than Faith, Hope, or Charity: of which last, and greatest of the three, you shall rarely hear them Discourse; the true reason being, because all their Preaching and Actings are directly contrary to it, and by St *Paul*'s rule, their Golden Language is no better than sounding Brass and tinkling Cymbals, worth nothing without Charity: but the pretended Reason is, to take men off from their Settlement upon the Lees and Dregs of Popery, and the Opinion of the meritoriousness of Good Works; to which they say all men are but too naturally prone and inclined: and I am very apt to believe it; and that by the high value they set upon Preaching, a great many of their Followers think, that to go to hear a Sermon is a thing wonderfully meritorious; so that it is but changing the Work and not the Opinion of Merit which they bring men to by all their Pains.

Now do I know, as well as if I were of the Secret Cabal, (and so I may be under a disguise for any thing they know, purposely to discover their dangerous Intrigues) that this one place will, if possible, keep this Book from ever being read by any of their Disciples, and will need no other Sentence for its Condemnation: Oh 'tis a most abominable Book, it is against Preaching! Oh what sad times should we have, if every body were of this Perswasion!

It

it is against The Means! *Oh sad!* and in regard they sow this aspersion amongst the other Tares of Dissention, and endeavour by it to make the Bishops and Church of *England* as odious as it is possible, by telling their Disciples the most abominable falshood, That the present Governours of the Church are all against Preaching: I will endeavour to ward off the desperate blow with the Shield of Truth: and wash off the Dirt which these Calumniators throw upon the face of the most beautiful Church in the Christian World. I must therefore let them know, that the Church of *England* has as great a Veneration and Esteem for that Duty, as it can challenge. It is not the truly Ancient and Apostolical Way of Preaching, nor the new Way neither that the Church is against. It is the gross abuse of Preaching, which these Men have put upon it, and the ill Uses they daily make of it to countenance, disperse and insinuate their wicked Designs to disturb and ruine all Government; against which, with very good Reason the Church declares it self.

St. *Peters* Sermon with which he converted three thousand Souls, was not one quarter of an hours Discourse; nor attended with the Prologue of a long-winded *Extempore Prayer*: nor indeed, is that preaching which is so strongly prest and commanded, any thing of affinity or kindred with this which they call Preaching, as will appear to any who considers; That the great Commission of our Saviour to his Disciples, to *go and teach all Nations*; was, as the Word plainly imports, to go and make Disciples of them; That is, to Baptize them into the Faith of Christ, by turning them from S. Matth. 28. *ult.*

their former Vanities of Idolatry, worſhipping Stocks and Stones, Gold, Silver, fourfooted Beaſts, and Creeping Things, to know and ſerve the only true and Living God, and Jeſus Chriſt whom he had ſent: To certifie unto the *Gentles* as well as the *Jews*, that Chriſt the only begotten Son of God, the expreſs Image of his Perſon, and brightneſs of his Glory, was ſent into the World, out of the pure love of God to all Mankind, *For God ſo loved the World that he ſent his only begotten Son, that whoſoever believes on him, ſhould not periſh, but have everlaſting Life*: and that therefore *he ſent him to be a propitiation for our ſins; and not only for ours, but for the ſins of the whole world.* That is, in his good *Intention*, he is unwilling, that any ſhould periſh; but that *all ſhould come to Repentance*; and by this preaching of the Goſpel to come to the knowledge of theſe Truths, that ſo they might be ſaved. Let thoſe men therefore preach as Chriſt commanded, and as the Apoſtles Evangelized; and then if the Church forbids them, they may ſay it is againſt Preaching. Let them obtain a Lawful Deputation, and not run before they are ſent, ſaying, *The Lord ſays*, when the Lord hath not ſent them. Let them Teach and warn all men, every where to Repent, becauſe he that is baptized, repents, believes, and continues ſtedfaſt in that Faith ſhall be ſaved; but he who does not, though he has formerly eſcaped the Pollutions that are in the World through the knowledge of our Lord and Saviour Jeſus Chriſt, yet ſhall be damned, if he fall away from Grace and return with the Dog to his Vomit; which it is not impoſſible for him to do, even after he has been enlight-

Act. 14. 15.

Heb. 1. 3.

St Joh. 3. 16.

1 St. Jo. 2, 2.

enlightned, and tasted of the Powers of the Life to come, so long as he has Within him a treacherous, evil Heart of unbelief; Without him the powerful Temptations of the World and the *Devil*; *and therefore let him that thinketh he stands take heed lest he fall*; lest he perish from the Right Way. Let them exhort, that first of all Supplication, Prayers, *&c.* be made for Kings, and all that are in Authority, that so People may lead a peaceable and quiet Life, in all Godliness and Honesty; in Subjection and Obedience to the Powers that are appointed and ordained of God to be over them; because they that will not live so, shall receive Damnation. Let them press the People to Peace and Unity, and tell them, that they who live in Envyings, Strife, Sedition and Divisions, live after the Flesh, and not after the Spirit; and therefore shall not inherit the Kingdom of God: That they who speak Evil of Dignities and despise Dominion, the things they understand not, shall bring upon themselves swift destruction; and then let them Preach in Gods Name, (and certainly all Preaching that is not to this Effect, and for these Designs, is far from it;) till the Church or any Bishop in it finds fault with them, and that will be never, as long as they live, nor after their death. All these are Evangelical Commands, Doctrines and Truths. But if Satan be divided against himself, how shall his Kingdom stand? and if ever you find them harping upon any of these Strings, I am much mistaken.

I know they have a Thunder-clap ready; but God be thanked it is but a *Brutum fulmen*, it may make a great Crack, but it will do no hurt: What

say you to that place of St. *Paul*, *Necessity is laid upon me, and woe is me if I preach not the Gospel*? I say, that place is nothing to their Purpose. Let us first see the same Commission from them which St. *Paul* had; *Paul an Apostle of Jesus Christ by the will of God*: and then let them undertake the same Work to Evangelize, as the *Word* is, to preach the Gospel to those who never heard of it before. Let us see them so Zealous as to go and convert the *Savage Indians*; and then we shall begin to believe, they are afraid of the Woe, and preach the Gospel out of pure Conscience of the Necessity that is laid upon them. But to go about to make all the World believe, that we are Idolaters and Heathens, such as know not *Christ*, that so they may have the glory of our Conversion, and be thought Apostles, is just as if they should first pick our Pockets, and by giving us Brass again instead of our Gold, perswade us to believe they are our best Friends and Benefactors, wonderful kind and bountiful to us; which indeed would make us look like Fools and Children, but would certainly prove those who did it to be Cheats and Knaves. If in one thing they will act like St. *Paul*, let them in another; and not boast as they do of their Great Labours in the Gospel, in other mens Lines, of things made ready to their hand; of which Saint *Paul* would by no means be guilty: But they are not so scrupulous in that particular as he was; and for all the Necessity and the Woe, will rather act the Bishop in another mans Dioceſs, than go to *Mexico* to preach the Gospel, and get one of their own.

1 *Cor.* 1. 1.

1 Cor. 10. 16

And

And for that preaching which does not preach these things, but a Gospel of their own, that is it which the Church by Authority of Scripture protests against; and if they or an Angel from Heaven preach any other Gospel in whole or in part, than what the Holy Apostles preached, let him not only be silenced but accursed. And so long as the Pulpit is made the Shop of Schism (not to say Heresie) in the Church, and the Forge of Sedition and Rebellion in the State: so long as Preaching is exalted above devout Prayers and Praises, which are the only Tribute we can pay our Almighty Sovereign, and shall be one part of the happy Employment in Heaven: so long as it shall stand in Competition with the Sacraments, those Holy Seals, whereby we are sealed to the Day of Redemption: Not only our Church says it, but all the true Saints and Servants of God have said the same, and will say so to the end of the World, that not only twice in one Day, but once in a man's life is too much for any man to preach, or any Christian People to hear. And of all these miscarriages in Religious as well as Civil concerns, this their Preaching is, and has been most notoriously guilty.

I would not have them take their Measures of us by their own Standard: for though they know not how to distinguish betwixt the Use and the Abuses of things, let them not say therefore that We do not neither. The time was when they pretended there were great abuses crept into the Ecclesiastical Government; therefore away with it, Root and Branch of *Episcopacy*, the Office it self as well as the Offence (if any were besides

their Loyalty, Honours and Estates, Crimes great enough for Pride, Envy and Ambition) our Church is for no such unreasonable Methods; nor because they have, and do greatly abuse Preaching, therefore nothing less will serve than an utter Abolition of the thing. I hope, were there nothing else, yet common prudence will allow any Government that Liberty which is for its own Preservation, and to endeavour to correct those Abuses, which by experience are found so dangerous to the Souls, Bodies, and Estates of Men, both in their Private and Publique Capacities. It is their Idolizing of Preaching, making it the Golden Calf of *Beth-el* the House of God, and exalting it above all other means of Grace; It is their justling with it for precedency, and not that only, but the *All* of *Godliness*, or at least the *sine qua non*, without which, according to the Measure and Manner there can be no true Religion, which the Church condemns in them, and with very good cause, for it is a most manifest falshood; and the *Bishops* are so far from being against Preaching, that many of them are very eminent and constant *Preachers* themselves, to the confusion of this notorious Slander, notwithstanding that which, as Saint *Paul* says of himself, comes upon them daily, the Care of all the Churches in the heavy as well as honourable Charge of Government.

But the plain truth is, This is so necessary a Tool, that if it be taken away, they cannot go forwards with their *Babel*; without this they could not be able to caress the People, or conveniently to disperse their Opinions, nor indeed make any tolerable advance in their Grand Design, and there-

therefore Silencing Godly Miniſters (of which number, they only account themſelves) is one of the moſt horrid Cruelties that Perſecution can invent: though unleſs their Tongues were out, it is as eaſie to Silence a Thunder-clap, and they are all like the *Aſpen-leaves*, of which the Story ſays, *a Wicked Woman's Tongue was made*; the more the wind of perſecution blows upon them, the faſter do they wagg.

To conclude; It is not for their preaching of *Chriſt* or the Goſpel, but for their prating with ſuch malicious Words againſt Kings, Prelates, Magiſtrates, Prayers, and all Government Eccleſiaſtical and Civil, for which the Laws as well as our Church condemns them, and is againſt their preaching.

CHAP. XV.

A ſhort View of ſome other of their Doctrines. Of their Judaizing the Lord's Day. Of their cenſuring all their Anceſtors, and even their own Children to Damnation. *Their ſubtilty in denying all theſe Accuſations, and diſowning the Actions of the late* Rebels, *when yet they tread in the very ſame ſteps. That they have the ſame Deſign, manifeſted from their great Induſtry in all late New Elections of* Members *of the preſent* Parliament, *to get Voices for ſuch as will be favourable to their Intereſt. A probable Conjecture that they have had a principal hand in the late unhappy Differences betwixt the Two Houſes; and of the great Deſire they have of a*

New

New Parliament; *and their hopes when that shall happen.*

THere are several other Doctrines of theirs which I shall only briefly touch upon, in order to a Discovery of what is their Design in maintaining them, though they may deserve a just reprehension from some other Pen. One of them is their Teaching the People to Judaize, by making a Sabbath of the Lord's Day: not that I believe, with all their turning over, they can find any thing in the New Testament for countenancing their New Opinion, or for the Institution of it. And though possibly the Disciples might have some intimation from our Lord about it; Yet having not left any thing upon holy Record that they had, the more probable Opinion is, That in Commemoration of the glorious *Resurrection*, they keep it as a Festival, and that it is to the Ancient Usage and Command of the Church that it owes its Institution; and that they never intended it for the *Sabbath* in a strict and *Jewish* sense, we have the same Ancient Usage to testifie: and it was and still is the Ancient and present Quarrel of the *Jews* against the *Christians*, that they break the *Sabbath*, not only as to the Day, but as to the strict Observation of it even on the *Lords Day*, which they take for the *Christian Sabbath*. And methinks that is strange, that these Men should cry out so against us for observing Days, and but using the Name of ALTAR, (for both which we have Scripture and Authority to justifie us) should yet think it is no Crime in them to seek for a Refuge

Heb. 13. 10. *We have an* Altar *whereof they have no right to eat who serve the Tabernacle.*

ſuge for their Error, by being Obliged to the *Sanction* of the Law for a *Sabbath*. And how they will make one part of the Commandment mutable by changing the Day from *Saturday* to *Sunday*, and the other part eternal and unalterable, without an *Expreſs Warrant* from him who is *Lord* of the *Sabbath*, I confeſs it poſes my Underſtanding; for, as I take it, they can ſhew no deputation to be his *Vice-Gerents*; But if there were nothing worſe, though I think this an Error, I ſhould not deny them my *Vote* to be *Jews*, and enjoy their *Sabbath*, and think it as great a Sin to Dreſs a good Dinner on that Day, as to commit Murther or Adultery. Provided they would keep it a Day of Reſt from thoſe ill Employments they have ſo often, and ſtill do abuſe it to; as well as their *Faſts*, which were always obſerved to be the Prologues to miſchief, or raiſing of Money. They who are for Liberty, let them not condemn the lawful Liberty of others, nor impoſe what they have neither Warrant nor Command for, upon Mens Conſciences, as abſolutely neceſſary to Salvation. But the truth of the buſineſs is, as they have no Doctrine without an Uſe, ſo they have ſeveral very ill ones for this; for beſides that it adds not a little to that opinion of Sanctimony, which is ſo neceſſary for them to cover their Black Deſigns; by the rigid Auſterity they this Day impoſe upon themſelves and others: The great Uſe they make of it is to leſſen the Eſteem of the Holy Faſts and Feſtivals of the Church, which they ſay are meer Superſtitious Inventions of Men, forbidden by Saint *Paul*, where he tells the *Galatians* he had beſtowed upon them *Labour in vain, if they obſerved Days and Years*;

Years; but the Sabbath is of God's own appointment, and to be ſanctified, according to their Doctrine; So long therefore as they put it to theſe Employments, as they do in their frequent Preaching upon it, to make a Diſtinction of a *PARTY*; and to bring not only our Chriſtian, but Politique Liberty into Bondage, I think it is not without Danger, as well (though not ſo much) as the reſt.

As for that ſtrange Doctrine which I have heard ſeveral of them maintain, That all their Anceſtors, and even their own Children, who dye in their Infancy are damned, becauſe they have not actual Faith, or had not the true Faith as they have; it is a great Uncharitableneſs, but no injury to the Dead; who are never the further off from Heaven for their ſaying ſo. But this is a neceſſary Corollary to their former Doctrine of Predeſtination, and of their being the only Elect; for not only all Heathens, but all others who are not of their Faith and perſwaſion are damned (and that till within this hundred Years none could be) or otherwiſe their Doctrine is falſe, and Salvation may be had without it; and in the Communion of another Church: which if they confeſs, all goes to Ruine, and the *Opus multorum annorum* will be broken in pieces; and would not that be a great pity, that ſo curious a Frame ſhould be ruin'd in a moment? As for their own Children, if they will damn them, who can help it? it is a ſign they are a kind, good natur'd, charitable Generation of Men. But if the poor Infants muſt ſuffer for it, and go to Hell, I am ſure they may thank their Parents; whoſe want of Faith, or not procuring their *Baptiſm*, muſt

muſt, if any thing, be the occaſion of it: or elſe Saint *Paul* is much miſtaken, when he tells us, That the Faith of one of the Parents ſhall *over-ballance* the infidelity of the other in favour of the Child: For *the unbelieving Wife is ſanctified by the believing Husband, and the unbelieving Husband by the believing Wife, elſe were your Children unclean, but now they are holy.* And if ſo, and they die ſo, I dare ſay they ſhall be happy: and whoſoever dare ſay the contrary, my Charity would oblige me not to believe him; and I am ſure my Religion obliges me to believe him who beſt knows, and who bought and paid for them the price of his owndear Blood; and he tells me, That *of ſuch conſiſteth the Kingdom of GOD.* 1.Cor.7.14 St.Mat.10. 14.

But (which is at the bottom of all) hereby they ſtill more and more ingratiate themſelves with the People, whom it is abſolutely neceſſary to pleaſe; and without a ſtrong intereſt in whoſe love and eſteem, they cannot hope to make a Party ſtrong enough to carry on the reſt of their Deſigns; and how is it poſſible, but that the very feet of theſe Meſſengers of *Glad Tidings* muſt be beautiful? their News and Perſon in the higheſt eſteem? How is it poſſible enough to admire and love theſe Men, who diſcover unto them this diſtinguiſhing Grace of *God* ſo particularly by their preaching manifeſted to their Souls, above all the reſt of Mankind? Undoubtedly if they will not go ſo far as Saint *Paul* witneſſes of ſome of his Converts, as to be willing to pluck our their Eyes for his ſake, yet they will be ready to pluck out their Purſes for a preſent Maintenance, and if occaſion be, both with thoſe, and ſome of them with their Perſons

aſſiſt

assist the Cause, the Good Cause of *Reformation*; which is the thing they by this Doctrine would bring them to, and assure themselves of.

As for their dislike of Christian Burial, and several other things, I have not much to say to them about it; or can think they have any other Design, than what they have in all the little occurrences of Life, Words, Looks, Gestures, to keep up a Distinction, *&c.* make a Party; and like the wicked King of *Israel* they will be buried with the Burial of an Ass; much good may it do them.

And thus having taken a Survey of these Dissenters, their Original and Education, their Positions and Doctrines, which are so useful and necessary to them, in order to the promoting the Main Design of Reformation, by making ours the Kingdom of *Antichrist*, that so they may have a Colour and pretence to pull it down, we should now come to a particular declaration of their Practices, but having already upon the several points of their Doctrine spoken fully of them, I shall not use their Method, and endeavour to swell these pages into a larger Book by vain Repetitions, for I design the Publick, and not the *Stationers* advantage; and can assure them I am no *Hackney Scribler*; and therefore for their practice I refer the *Reader* backwards for about Forty Years; and shall only recapitulate, That all these great and fair pretences, with which the Heads of Faction indear themselves to the people, and the people to them; all that diligence they use both night and day (for they are not without their to be suspected Night-Meetings; of which the Politique Historian so well remarques, That they are *Longè periculosiores*

Whores, becauſe they ſeem to favour Deeds of Darkneſs) I ſay all this Induſtry, is principally intended to alienate the affections of the Subjects of theſe Nations, from the preſent Government and Governours, both Civil and Eccleſiaſtical; and by creating Fears and Jealouſies, (the old Engines of Sedition) to unſettle the Minds of Men; by pretending great abuſes, and unlawfulneſs in Perſons and Things; to bring the People firſt to a diſlike of them; and by degrees to wiſh an Alteration; and in plain Terms, to fit and diſpoſe them by theſe ſecret and ſubtle Artifices, (which the Unwary cannot, and the Deſigning Party will not diſcover) with the firſt Opportunity for downright Rebellion.

It is a matter of the greateſt wonder, that there ſhould be found any Men, who pretend either to Honeſty, Prudence or Policy, who ſhould diſlike a Government which for Excellency hath not its equal in the whole World: There is no place or People under the Sun, where the Laws do ſo exactly hold the Ballance betwixt the Prince and the People, as in the Realm of *England*: where every Man's Right is to be bounded, and Property ſecured, that the pooreſt Cottager enjoys ſuch Priviledges and Protection, as the Gentry of other Nations would think themſelves happy in; and the better ſort of People, the Free-holders, poſſeſs many ſuch Liberties and Franchiſes, as the *Counts* and *Grandees* amongſt our Neighbours can hardly boaſt of, and it is a great pity that thoſe People, who pretend to be weary under ſo mild and freſh a Conſtitution of Government, have not ſeen or felt the hardſhip of the Lives of the Bours and Peaſants

ſants, on the other ſide of the Sea; not only now, when they are Slaves to all Parties, in the preſent War; but in the times of the moſt profound Peace, and flouriſhing Trade amongſt them.

It has been eſteemed a State Maxim, by the wiſeſt Heads; *Malum bene poſitum, non eſt temerè Removendum.* What muſt we then think of thoſe Perſons who are for Innovations in that Government, which with the Wiſdom, Caution, and Prudence of ſeveral hundreds of Years has been eſtabliſhed? and by the conſtant ſucceſſion of all that experience, has been found ſo uſeful and advantageous to all the ends of Society. Should a Man go now about to perſwade the Worthy Citizens of *London*, to carry the ancient River of *Thames* out of its Channel over *Black-Heath*, (which would be difficult enough,) only becauſe it did not pleaſe him, or in hopes of finding Treaſure at the bottom of the old River; would they not provide a lodging, think you, for him, in the moſt ſtately *Louvre* that e're was built for mad Inhabitants? But if he ſhould not onely frame ſuch a Project, but ſecretly endeavour to perſwade the Populace to compel the more Rich and Wealthy to undertake ſo unreaſonable a Deſign, and which muſt certainly ruine the Glorious City beyond hopes of a ſecond Reſurrection; I am afraid he would find a Lodging more inconvenient than *Bedlam*, and need not fear to be drowned in his new River. The madneſs and malice of thoſe Perſons who would alter the old Channel and Stream of Government, is far greater, being of univerſal ill Conſequence, not only to that ſtately Metropolis, but to all places, Perſons, Ranks and Degrees of Men.

But

But the Miracle of Wonders is, that these Men, who dislike and despise the present Government, who tread in the same steps, preach the same Doctrines, use the same Arts and Methods, make the very same pretences of Religion and Reformation with those desperate Rebels who so lately did overturn the Government, should yet be able so successfully to employ their Talent to put the same cheat upon us the second time; and so easily again deceive People into the direct Road of those Miseries, Distractions, Confusions, Ruines, Desolations, and almost Destruction, which are still so fresh in Remembrance.

After all this do I know they will look as demurely as if Butter would not melt in their Mouths, and yet speak as if they had nothing else there: their Words will be softer than Butter, smoother than Oyl, in pretending all imaginable Innocence; and to say truth, even the best of them, who it may be do not penetrate into the bottom of the Mischief, are yet like *Solomon*'s Mad-man, who cast about those Fire-brands, Arrows and Death, with which the Engineers of the Faction furnish them; who deceives his Neighbour and says, Am I not in sport? I mean no harm to any body. I know not what others may do, But for my part, I like no such Jesting: especially with such dangerous Edge-Tools as will cut the Nerves of Government, and dislimb the Body Politick. Pſ. 55.21.

They are not yet come so high as to the removing Evil Councillours, and indeed that Stratagem is too stale, and has been to often made use of. It were well if they were not now busie upon the other Extream, and endeavouring to put

such upon us. It is but too easie to observe, even by those who are not over Curious, that something they do design which is not yet time for them to make publick: And there is nothing more confirms the Suspicion, than the great and indefatigable Industery, which of late they have imploy'd to promote their Interest in the present Parliament; in which there has rarely happened a Vacancy, and by consequence a new Election, but all their Forces are united, and all their Friends are made, if possible, to set up such a Person as is a *Moderate Man* (as they call them) if they can go no further; that is, such an one as will be so favourably inclin'd to them and their Affairs, as to let them alone: and to confirm the probability of this, I heard it confidently affirmed, That one of the great Leaders of the *Presbyterians* at an Election not long since, induced all his Party to give their Voices for a Gentleman (who it may be would have deceived their hopes, if he had carried it) with this all-powerful Argument, All you that hope for the Salvation of your Souls, give your Voices for such a one. So that now it is clear that Elections of *Knights* and *Burgesses* in *Parliament* is a necessary ingredient, and sign of their Election as Saints. For I am satisfied that they do not promise themselves much from this *Parliament*, which is composed of so many Worthy *Gentlemen* eminent for their sufferings for Loyalty, as well as Prudence and Wisdom. All that ever they hoped for, or it may be at present would desire, would be only a Comprehension or Connivance; that so the Gospel might have free course, that it might run, and be glorified; and that is, in the true

true sense and meaning of it, That thereby they might gain the advantage of time and opportunity, without Controulment of Laws, to make their Party so strong as to have the greatest *Voice* in *Poll*, in the Elections of future *Parliaments*, which dangerous Design of theirs, it is the general hopes of all those who wish well to the Government, the prudence of the Present will in their wisdom in time endeavour to obviate, by that much to be desired *Bill of Regulating Elections*. And there appears no Reason that they who will not observe Laws, and be obedient to Government, should have the Priviledges of Laws, which they endeavour to destroy. To have a *Parliament* of their persuasion would be the most glorious thing imaginable; and they know by experience, That the protecton of that great Name of *Parliament* and colour of Law, are the surest Ways to overthrow all, even the Fundamental Constitutions of the Nation: and as the late *Usurper* was wont to say, make even *Magna Charta Magna F*——— if contrary to the Establishment of their Dominion: and it is well for them if they be innocent of the guilt of which they have not without reason been suspected; That those great Heats and Animosities which have of late obstructed all the publick Affairs, and so much eclipsed the former Glories of this Renowned *Parliament*, have in a great measure proceeded from this mutinous and fermenting

It is a saying of our Law, *Utlagatus habet Caput Lupinum*; Intimating that they who will not be obedient to Laws, which is the reason of *Utlawry* are like Wolves and such noxious Animals and why the Wolves, though in Sheeps

cloathing, should either chuse, or be chosen a *Guard* for the Sheep, I know no reason, unless we have a mind to be worried. And possibly if something of this Nature were provided to disable all Recusants, it might prove a safe Expedient to secure the *Government* as it is now established, and free us from the fears both of *Popery* and *Presbytery*.

Spirit; which wherever it comes, like a ſtrong poyſon in the Blood and Humours of the Natural Body, cauſes moſt violent Ebullitions, Spaſmes, and Convulſions in the Body Politique.

And I think it will appear but too plainly, if likewiſe it be conſidered, that they have been the Party who have uſed all Endeavours for the Diſſolution of the preſent *Parliament*, and a *New* one to be called; which being ſufficiently taken notice of already, has ſpared me the pains. One thing however deſerves our Obſervation, which confirms what has before been ſpoken; That the Confinement of ſome who both by *Print* and Words did endeavour to prove this no *Parliament*; as it has given a great daſh to the Hopes and Confidence of the Party, ſo it is reſented by them with the greateſt trouble, and the moſt ſenſible affliction that could have befallen them; and that they may ſtill do ſomething, when they cannot do what they would, (as a Noble Lord takes notice) the reaſon of their misfortune is attributed to the prevalency of the *Court-Party*: by which diſtinction they endeavour to make a Fraction in the Houſe, and ſet the Country againſt the Court, ſo that they are for any Tooth Good Barber, if they may but draw one out of the Head of the State, at which they have ſuch an aking Tooth in their own. But it is to be hoped that theſe Deſigns of their Enemies will be occaſion of their cloſer Unity and firmer Union; no perſon breathing being willing to believe the Counſels of his avowed Enemies, much leſs to take or follow them: And whatever ſome Men would perſwade the World, the Intereſt of the King is unſeparable from that

of

of the Country, and *vice versâ*: and it is the King's Perſon and preſence that makes the Court; and whoever owns himſelf againſt the Intereſt of the Court does at the ſame time abandon the Intereſt both of the Crown and Country.

CHAP. XVI.

Of the Artifices which theſe Men uſe to render all applications ineffectual; by their tiring out the Inferiour Magiſtracy with their Obſtinacy. The Advantage they make of the ſuſpenſion of Laws to fortifie their followers, and perſwading them it is a particular effect of the care which God takes of them and the Cauſe. *That place in the* Acts, *of* Gamaliel's *Counſel, If this* Work *be of God it will ſtand, by which they frighten ſome, and endeavour to diſcourage all People from medling with them conſidered, and proved, to be the Word of* Gamaliel *a Doctor of the Law, but not the Word of* God, *becauſe not univerſally true.*

HAving thus far traced them under ground, and brought to light their moſt ſecret Deſigns by ſhewing the ill and dangerous uſe they make of the Sword of the Spirit, with which they pretend to be armed, though in truth it is the Spirit of the Sword; Let us now come to ſee what Defenſive Armour furniſhes their *Panoply* and Magazine; and there likewiſe we ſhall find them moſt admirably ſtored, and that they are as they think, as invulnerable as the Poets feign the Son of *Thetis*; and have not only Bombes and Fire-balls to annoy

their Enemies, the great Ordinance of *Preaching* to batter down the ſtrongeſt fortifications of Government, but a Shield to keep off every blow from doing them harm.

There never was any Age that wanted Men of Factious and turbulent Spirits, or ambitious Heads; but ſure never any produced more, or more dangerous than the preſent; ſuch who will make no difficulty to ſacrifice all the publick Intereſt, to their private Satisfaction, Opinions and Deſigns. It has therefore been the cautelous Prudence of all Governments to keep a watchful eye, and a ſtrict rein upon all ſuch diſorderly Tempers and dangerous Perſons. But above all others, as our late martyr'd *Soveraign* of moſt bleſſed memory, from too dear Experience, does obſerve; *the Devil of Rebellion, who comes transformd in the ſhape of the Angel of Reformation is always moſt dangerous; and where Piety and Conſcience are drawn into the Conſpiracy, though they are but both perſonated, yet there will never want an unwary Multitude, to follow, ſupport, encourage and aſſiſt ſuch bewitching pretences.*

How ineffectual all the Endeavours have been which hitherto have been applied to ſuch growing Diſtempers, is but too apparent by the ſlender ſucceſſes, and ſlow advances they have made towards our priſtine Health and perfect Recovery; and that we are not yet out of a viſible danger of relapſing into the ſame deſperate Maladies, which does not at all argue want of Skill in the State Phyſicians, but the incorrigible obſtinacy, and radicated malignity of the Diſtemper, which will not ſubmit to common, gentle and familiar Methods;

and

and though they may expect the more rugged and forceable process for a Cure, we will endeavour to shew how by their subtle Arts they render all Operations upon them ineffectual.

They make it their great business to discourage and tire out the Subordinate Magistrates, in the Administration of Justice; by rendring all their Endeavours of this nature vain, fruitless and unsuccessful; encouraging their Followers to hold out but a little longer, and persist in their Obstinacy, and the Day will be their own: And if, as it may probably happen, any one who formerly did use vigorously to prosecute them, does but a little desist from his proceedings, or a bate of what they call his Heat; presently they tell their People, Such a Man is now convinced of his Error, in persecuting the People of God; and in Time so will all the rest: and they will give them Scripture for it, (for they are rarely without a *Scriptum est*, though by their abusing it as he did to our Saviour, we may know of whom they learnt that Trade) *The Rod of the wicked*, they tell them, shall not always lye upon the Lot of the Righteous. But if this were all, they would many times prove themselves false Prophets: and these their foolish Conjectures coming to the Ears of such worthy Gentlemen as are thereby abused, prove an occasion to let them know their mistake.

But if any such Person, whom they call a *Persecutor* for doing his Duty, happen to die (though in the common Method, and by the unavoidable Laws of Mortality) presently they undertake to be *Interpretes fulminis*, and pronounce it a Judgment from God, who lays such Persecutors, in the

Duſt; and they will not ſtick to threaten others with the ſame Fate, to frighten them into a compliance with, or connivance at them; and to manifeſt I do not abuſe them in this, or whatever I write concerning them, this following Letter will make appear, and give us a taſt of their Temper, and pretences of Innocence, which have been mentioned. It was ſent to me by a *Clergy-man*, who (by the account he gave me with it) did endeavour by all fair means and ſeveral remonſtrating Letters and Diſcourſes, to perſwade one of theſe Diſſenters, to quit his dangerous Ways and Doctrines: but finding thoſe ineffectual, he gave him to underſtand the danger into which he had run himſelf by adminiſtring the *Sacrament* contrary to the *Act of Uniformity*; beſides ſeveral other offences againſt many *Statutes*, provided for ſuppreſſing and preventing Unlawful *Conventicles*; telling him, that if he did not ceaſe to make ſuch Diſturbances in his Pariſh, ſince the mild and gentle means would not, he was reſolved to effect it by the power and ſeverity of the Laws: to which his Anſwer was as follows.

SIR,

YOurs I received yeſternight; my Anſwer and judgment is, That a perſecuting Spirit is very abominable and odious to God *and all Good Men. I pitty you for your* Saul-like breathings, *notwithſtanding* (*when with you*) *I challenged you by your ſelf, or any other, juſtly to tax me with any wrong I have done you, or any under you, or with medling in the leaſt with* State *or* Eccleſiaſtical Affairs. *You in yours to me aſſert and vaunt, That it is in your power*

Oh Innocence!

wer to do that that tends to the Ruine of my Estate. You know, Sir, whose Language you imitate, to whom our meek and Blessed Lord replied as Joh. 19. 11. *I could instance in many late Persecutors, whom God hath laid in the* * *Dust*; *I speak not this to irritate you or your Paritisans, but to lenifie: and consider, Sir, if God should smite you, what may become of your Wife and Children: but if you (causelesly) resolve to be a Snare and a Trap, a Scourge in my Sides, and a Thorne in mine Eyes, I leave the whole matter to him who is higher than the Highest, and judgeth righteously*; *and only telling you this, That this is not the* † *Way to bring me and others in love with what you invite me to*; *I conclude with my Prayers for the* * *illuminations of your mind, and conversion of your heart, And am,*

SIR,

Yours to serve you for your Souls good.

* It being the Government which does prosecute them, they hope to see that laid also in the Dust.

† Quære, what is?

* A kind suspposition, that he to whom he writ was blind, and unconverted and a good Way to perswade his Parishioners that such a blind guide must lead them into the Ditch.

But farther, The suspension of the Execution of the Laws; and the infliction of those Penalties which Men of good Tempers never make use of without a Reluctaney, they constantly abuse to fortifie their followers in their persuasions: For they always attribute that Impunity to an over-ruling hand of Providence, or to the remorse of Conscience; which is indeed the pure effect of Clemency, and proceeds from the tenderness of the subordinate Ministers of Justice. But they cry it is the *Lord*'s doing, and a return of their Prayers; and comes from that particular care which God takes of them; who will not suffer the malice of the Wicked,

(theirs,

(theirs, and therefore his Enemies) to prevail against them, I will not say but that it is an effect of the Excellency of the Divine Nature, who by his goodness and long-suffering, would lead them to Repentance; but if they despise the Riches of his Grace, as much as they do all other Clemency, they will find that those Favours will not last always; and what Mercy cannot, there will be an unavoidable necessity that Severity must punish, if it cannot reclaim.

Acts. 5 to 41. 34. There is one place in the *Acts* of the Holy Apostles, which they make constant use of to encourage their Party, and to discourage Weak and Timorous Minds from medling with them, lest they should be found to fight against God: as they perswade people all those do who do any ways oppose them, who with so much confidence call themselves the Children and the People of God.

Now that this is upon the Holy Records as the word of *Gamaliel*, and not as the Word of God, and an un-erring Rule for our Direction and Practice, is plain; because it is neither universally true nor obliging, which, whatever is the word of God most undoubtedly is; for every work and every Counsel which does stand is not of God. 'Tis thought by some, there was a Time when all or the greatest part of the Church was *Arrian*; and *Athanasius* the onely and principal person that did oppose it. I hope they will not agree, That that Heresie was of God, or ought not to have been opposed, because it stood so long and flourish'd: But they will say, You see it came to nought, because it was not of God; and I say we are obliged to *Athanasius*, whom it pleased God to inspire with

with ſo much courage, (and a better underſtanding of this place than they would have us have) as boldly to ſtemm the Flood, and oppoſe his Buckler, in defence of the Truth againſt ſo many Legions, with which 'tis ſaid the World was at that time poſſeſs'd.

But what a prodigious conqueſt, progreſs, growth and increaſe has the ſuperſtitious Doctrine, and moſt damnable Hereſie of *Mahomet* made in the World? all or the greateſt part of *Aſia*, a conſiderable part of *Europe*, and the moſt of *Africa*, being become *Proſelytes* to that deteſtable Impoſtor: and I hope no good Chriſtian will allow this for a ſound argument; That *Mahometaniſm* is therefore a Work or Counſel of God, becauſe it does ſtand, and has ſtood for above this thouſand Years: and that it ought not to be oppoſed, leſt whilſt Chriſtians fight againſt the *Turks*, they ſhould be found to fight againſt God: and could the *Turks* bring this to be an Article of our Creed, they would ſoon fulfill their ſo much Believed Propheſie, *That their Empire and Religion ſhall be Univerſally extended over the whole World.*

Nay, ſhould this be admitted as univerſally true, there is no Error in the Church, or diſorder in the State, which we may endeavour to ſuppreſs: and the Country *Conſtable* ſeeing the company of armed Peaſants about to commit a *Riot*; inſtead of Charging them in the *King*'s Name to deſiſt, and repair to their ſeveral Habitations and Employments, or to keep the Peace, may for the neglect of his Duty plead; if this Councel or Work be of God (as it may happen to be pretended, and that it is for Conſcience-ſake) it will ſtand, and all that

I can do will be to no purpose to overthrow it; and it may be whilst I go about to suppress it, I shall be found to fight against God; but if it be of Men, it will come to nought; and this will bring us perfectly to a *Mahometan* Principle, by which they always pass their Judgment of Persons or Actions according to the Events.

And that all the whole Council, as it is there said, should agree to one Doctor's Opinion, and that built upon so slender a reason, as two single Instances, is so wholly miraculous, that it cannot be look'd upon as any thing less than an Effect of that Power and Goodness of GOD, which did so wonderfully manifest it self for the Support and Propagation of that Truth which was his own, that Counsel, and that Work which really was of GOD.

CHAP. XVII.

A more particular Survey of their Policy, in rendring all Expedients useless which have been applied to reclaim them, from that place in Ezra 7. 26. *Of Capital Punishments. Of Imprisonment, how they make it of advantage to them, to confirm their* Cause *and* Followers, *and to bring a general* Odium *upon the Laws and Government: their Evasions to escape Forfeitures. Of their complaints of the injustice and Oppression of the Penal Laws. Of Banishment: A Coffee-house Dialogue about it, betwixt Mr.* Kinglove *of——and a Grand-child of* Martin Mar-Prelates.

Let

LET us paſs on from Generals to Particulars, and there we ſhall find what great Artiſts they are in eluding all the moſt prudent Endeavours which have been made uſe of to ſuppreſs their growth. We will therefore conſider of the ſeveral Remedies which have been apply'd to reclaim them to Obedience, as they are propounded by the Prophet *Ezra*. *And whoſoever will not do the Law of thy God, and of the King, let Judgment be ſpeedily executed upon him, whether it be to Death, or to baniſhment, or to Confiſcation of Goods, or to Impriſonment.* And though they may ſay this is only the Command of a Heathen Emperour; let them conſider that *Ezra* is ſo far from thinking it unſcriptural or unlawful, that he Bleſſes the Lord God of *Iſrael* who had put ſuch a thing into the King's heart, as was the only expedient to enable him to rebuild the Houſe of the Lord, and bring it to its former Beauty and Glory.

As for that ſort of Puniſhment which is Capital and Sanguinary, as it does not at all ſuit the temper of the Goſpel, ſo they are ſatisfied that it is not the Cuſtom of our Law-givers to write theirs, as 'tis ſaid, the Athenian *Draco* did his Statutes in Characters of Blood. Nor ſhall theſe Men need to fear reſiſting unto blood, unleſs they mean in unlawful Inſurrections of their own raiſing: Or for intentional or actual Violence, Treaſon, or Rebellion, to which they ſeem to be in the ready and neareſt way; and therefore ſince, if they will but take care to avoid the Crimes, they are out of the reach of their puniſhments: we will purſue this conſideration no further.

A

A second sort of punishment, which has been made use of, is *Imprisonment*; and in this they pretend to Glory, and to make most considerable advantages; for though you may confine their Bodies, yet their Tongues and Pens have always been at Liberty; and this has been so far from hindering, that (contrary to other Infections) they make this shutting them up contribute to the spreading of the Contagion; and it has been no unusual thing for the *Jaylors* advantage to have a Conventicle in the very Prison; just as some Impudent Fellows will cut Purses and pick Pockets under the Gallows at the time of an Execution.

Besides, they perswade all People that this is persecution, being their Confinement is for their pretending Religion; and hereby, as before was said, they gain Love and Pity to their Persons and Perswasions; which are therefore thought good, because such good Men suffer for them, and for such their Sufferings are accounted Good Men: and how ready these Objects are to create Pity, and some beginnings of Love in the Minds of Men, it is evident; in that there is not the most notorious Criminal that is kept within those Walls, and whom all Men judge worthy of Death, but will meet with some Compassion, and far more Charity than he can deserve. Hereby also they endeavour to raise and confirm an aversion in all their Followers against all those Persons, Laws, and that Government, which are the causes of their unjust Sufferings and Confinement, as they call them.

In the last place, it being to be supposed, That Imprisonment will not be perpetual: Hopes of amendment; intercession of Friends, some small promises,

romiſes, which the wearisomneſs of a Priſon, the atural love all Men have for Liberty, or the opes that they may be more ſerviceable to their ommon Intereſt abroad, may extort from them: r however Clemency by an *Act of Free and Geral Pardon* may diſcharge them; and then theſe ngrates are ſo far from being obliged by ſuch unſerved kindneſſes, that they improve them all o the ſame miſchievous ends as they do all other hings. And no ſooner are they out, but the Diiverance is celebrated with as much wonder and ſtoniſhment, as many Thankſgivings and Praiſes, s was that of Saint *Peter*, when the Angel brought him forth, and the *Iron Gate* opened to him of its own accord, and as during their confinement they did by their Patience, ſo after their Deliverance they do by their Example fortifie their Followers; that ſo the Penalties of the Law may not frighten them out of their Diſobedience; and not only ſo, but ſtrengthen them in their Faith; for undoubtedly they are in the Right Way; both becauſe they ſuffer Perſecution, Bonds, and Impriſonments for the *Goſpel*: and becauſe God appears ſo particularly for them in delivering them out of all theſe afflictions and tribulations.

Let us now ſee how they will deal with a third way of *Puniſhment*, which is *Confiſcation of Goods*, which has been the penalty that our Laws have moſt generally inflicted upon Diſſenters: and here it has been the general obſervation, That the ſmaller fines, as twelve pence a *Sunday*, have been moſt effectual, the proceedings upon the greater and heavier fines being more rarely put in execution; that being generally a tenderneſs in all Men, which

which makes them unwilling to ruin others in their Estates, as they believe these heavy Impositions would do. But they may spare themselves that pity, for these People know well enough not only how to avoid the punishment, but to make it become serviceable to their Interest.

If the penalty proceeds upon Information, as most generally it does; they endeavour to render the Name of an Office of *Informer* odious; so that few People of credit will intermeddle in it; and then either it will not be done at all, or it will be undertook by some meaner sort of People, who inform out of the Hopes of their share of the Forfeiture, and if it happens (as too many of them are) that the Information is given in by loose, idle, or scandalous poor People, then they are safe enough, and proclaim to every body, *You see what kind of People these are, Drunkards, Swearers, poor pityful Fellows, that will say or swear any thing for Money, that are hired against us, and are our Accusers.* And this adds not a little to the confidence with which their *Leaders* inspire them, of having a good Opinion of themselves; or of that which hereby others may come to have of them and their Ways, seeing them prosecuted (which they call *Persecuted*) by such sort of People, as having no Religion themselves, may therefore be thought to hate and persecute such as have: and this also affords them an Opportunity, which they are not backward to improve, by insinuating, That the Authority which sets such Men at Work, encourages them in it, and rewards them for it, is like them persecuting and wicked too. Or if the Information be given in by sober, honest and credible Persons,

they

they can make a Bill of Sale of all their Visible Estate, to a true and trusty Friend, and then they will bid the *Levy* a *Defiance*, and never think this a fraudulent Deed; nor shall the Officers be able, if they were so minded, by all their Art or Industry, to discover and to prove that it is: Or however they will stand upon their guard, and keep the Doors fast lock't and bolted, in despight of that *Aphorism* of the Law, which says, *That no Man's House shall be his Castle against the King.*

They will rarely pay the *Forfeiture*, which by virtue of the *Warrant* to *Levy* is demanded of them, though it be but a Shilling; so that the Officers are obliged to Distrain, and for their own Security they will take enough: and when that is done, there is such a general squeamishness upon People, that they do not care to buy such Goods, unless they be overcome by the Temptation of an excessive great Bargain; so that they are forced to sell *Robin Hood's* merry Penny-worths: and when all the Charges are deducted, which necessarily attends this Procedure, there will be but a slender *Surplusage* to be returned to the Owners, some of which to mend an ill Market, are so stubborn, that they will not receive it. Now though the fault was wholly in themselves, yet will they cry out, *That their goods were sold for a quarter of their worth*; and exclaim against the injustice and oppression of such proceedings. And after all is done, they will tell you, that you cannot take away their *Spiritual Comforts*; you cannot take away their *God* from them. And they have so often, and so loudly in the *Meeting-House* been fore-warn'd of this, that they are fore-arm'd against it. What? can you endure to suffer Per-

secution with the People of God? Can you be contented joyfully to take the spoiling of your Goods for the Gospels sake? Can you be ready to suffer Bonds, and Imprisonments, and Death, rather than forsake *Christ*? Can you endure to suffer affliction for a season with the People of God, like *Moses*? Ah my Friends! it is but for a Season, a short Season, for those days shall be shortned for the *Elects* sake. Can you bear the Cross, and despise the shame? Can you be contented to be the *Song* of the *Drunkards*; such as are drunk with the Cup of the Fornications of the great *Whore* of *Babylon*? Can you endure to be called *Hypocrites* and *Deceivers*? Oh! then you are Elect and pretious; and a thousand such things. I say they have so frequently been told of this, that they verily believe these afflictions are sent of God, purposely for the tryal of their Truth and Constancy; and by their sufferings of this nature their Teachers perswade and convince them beyond all other Arguments, that they are the People of God, and no Hypocrites: for all that will live godly must suffer persecution. Though that all is apparently to be restrained to that Age or some following, for it is known, That many who have lived godly, have not suffered persecution. Nor do they after all this noise; for it is the Cause that makes Persecution and Martyrdom.

But having lost their outward Enjoyments, they fly to their inward Refreshments, to the thoughts of their being the Elect, and to the contemplation of those great and durable Riches and Treasures which they think are laid up for them in Heaven; and these pleasant phansies fill them with Joy, and

that

that Joy fills them with a contempt of Earthly Things, that Contempt brings them to some degrees of Contentment; and now they know how to suffer the want and loss of all things: and at the last they come to the real belief, That they are what they think themselves, most tryed and excellent *Christians*. Though all this is but a meer Effect of Nature, and which a Heathen might have had above the idle Dream of his *Elizium*: and they are no more the fruits of Grace in the one than in the other; and the Foundation of their joy being laid upon a false bottom, as before was manifested, they have little reason to rejoyce in these Sufferings which befall them as evil Doers, as disobedient to *Authority*, and Busie-bodies in other Mens Matters, in medling with Affairs of State, endeavouring Alterations and Innovations.

But for certain the Politique Ring-Leaders of Faction know, whoever loses by these Punishments, they have gained their Design upon the People: whom by these sufferings they assure to themselves and their Principles; finding it verified which they have so often told them about suffering these Afflictions; and that God would recompense these their Sufferings for Conscience sake, with spiritual Joy and Comfort. And not only so, but they bring them to the bent of their Bow, and easily induce them to hate all Government, which does by violence deprive them of their Estates; and especially the Guilt of this Persecution is sure to be thrown upon the Ecclesiastical Government, to render that as odious and Antichristian as they possibly can.

It is well that punishment is now a sign of Grace, and the suffering the deserved Penalties of the Laws is come to be Persecution. It is not yet Thirty Years since they, or so many of them as are alive, were then of another Judgment; and made the most illegal and unjust sufferings of others, a certain sign of Reprobation, and being forsaken of God. But these People have very ill memories, though it is the Opinion of some, that in regard of one excellent Faculty they are Masters of, they had need to have good ones. However this gives us some encouragement to hope, That before that time be run about again, all People may be convinced, that this which they call Persecution may be believed to be Just punishment, since the Scene of words may be so easily shifted in half an Age. And if once the Vizzard chance to fall off, the *Æthiopian* comes to be discovered, and what now looks like a *Lamb*, appears to be a *Leopard*: when the World comes to understand them aright, they will pass a true Judgment of them and their ruinous Principles and Practices, and say,

Qui Color Albus erat nunc est contrarius Albo.

And this is so far from impossible, that it is not improbable; and if no person will do it for them, they will certainly do it for themselves.

Having shewn what great Artists they are in eluding all other Penalties, we should now come to a consideration of the last particular, which is *Banishment*; but in regard that Method has never yet been tryed upon them, nor so far as I know, so much as been designed against them, I can

can ſay little to it, nor can I conjecture what *Stratagems* or *Polices* they would find out to evade and avoid it.

But if I may be permitted the freedom,

Ita vertere ſeria,

I will ſhift the Scene with a pleaſant *Dialogue*, which it was once my fortune to hear at a *Coffee-houſe*, betwixt two Gentlemen, ſtrangers to me, as I was to them.

It was one Evening, before the Houſe was full of ſmoak and Company, though never empty of what was then the talk of the Town about the *Teſt*; their Diſcourſe was occaſioned (as I afterwards underſtood by reading the *Paper* when they had left it) by a ſmall Letter to a Friend which lay before them upon the Table; in which it was in ſhort treated of the Means to bring Diſſenters to the *Church*: and Particularly it was addreſſed to this point of Baniſhment, as a moſt impolitick and unpracticable way of puniſhment. The Gentlemens names I know not, nor if I did, would it be neceſſary to divulge them, but one of them ſeemed to be the Grand-Child to *Martin Mar-Prelate*, advanced by the gain of Godlineſs to Maſter, for both his age and diſcourſe were agreeable to the conjecture. The other look't like one of the ancient Family of the *Kingloves* of——and therefore for diſtinction, ſo we will call them. They had warm'd their mouths with *Coffee* and Diſcourſe before I came in, and what was the beginning of the Diſcourſe I cannot tell; but having ſeated my ſelf in civility at a convenient diſtance, call'd for a

Diſh of the Liquor of the Houſe, got the *Gezette* and *Votes* about me. The firſt that I heard Mr. *Kinglove* ſay, was Sir, it is an *Axiom* both in Naturals and Politicks, which will never fail while the World ſtands, *Sublatâ causâ tollitur effectus*, do but take away theſe Cauſes of Diſſention and Diſturbance, and the Effects and Dangers will certainly ceaſe.

Marpr. Verily, now I find that the *Tender Mercies of the wicked are cruelty*: What? would you have ſo many good People ſent away, only becauſe their Conſcience will not give them leave to bow to *Baal*? O! Sir, conſider your own ſafety is bound up in the Bundle of theirs; it is for the Elects ſake that God ſpares the World; it is for the five Righteous that the Lord does not deſtroy this Spiritual *Sodom*. Take heed how you offend theſe little *Ones*.

Kingl. Pray Sir, do not miſtake me, though you are all ſubject to wilful miſtakes; I am not for diſ-peopling a Nation, as the Gentleman in his Paper here tells you *Ferdinand* the *Catholick* and *Philip* Kings of *Spain* did, in baniſhing 234000 Families of *Jews* and *Moors*: Nay, more, I muſt tell you, I am of the Opinion, that it is no Politique conſideration, to permit whole Families to go into Voluntary exile amongſt our Neighbours: and I have heard ſome People (who have the reputation of Prudence and Honeſty) attribute a great part of the ſenſible decay of the Trade of the Nation to the want of ſuch a precaution: for ſeveral of your diſcontented Mutinous Party have tranſported thoſe Crafts and Myſteries, which whilſt they were ſuch to our Neighbours, brought

brought no ſmall advantage to the Nation, whereas now by theſe Mens baſeneſs Foreigners are become Maſters of them, and by reaſon of their Induſtry, frugal way of Living and Trading, they beat down our Markets, and underſel us in our own Commodities.

Marpr. O, now I perceive your ſad meaning; you would have our Candleſtick taken away, our Teachers removed out of our ſight.

Kingl. I have nothing to do with your *Candleſtick*; but I would be glad to ſee the Fire-brand taken out of it, and a *New* and better Light ſet up in the room of it: and I hope now I have pleas'd you.

Marpr. What? would you have the Godly Miniſters ſent away from us?

Kingl. By no means, not I: for I know none ſuch among you, or that I may not be uncharitable, but a very few; ſome miſtaken well-meaning Men it is poſſible there may be, whom the Politiques lead about by the Noſes: but it is the *Ungodly*, *Seditious*, *Factious Teachers*, who are no Miniſters, but of their own, or *Hugh Peter*'s making, that not only I, but you if you underſtood your ſelf, or your own Intereſt ought to be againſt; who are like the notable *Pick-pocket* with three hands, one of which was a Wooden one, who uſed to do his feat at the Church, and had two hands to hold up devoutly at his Prayers, and a third at the ſame time diving into your Pocket.

Marpr. Well, well, Sir, you may ſay what you will, but they are godly Men, and if God for our ſins ſhould ſuffer them to be taken away from us, he would raiſe us up more.

Kingl. Good Sir, be not ſo bold with *God Almighty*, and however you make bold with him at every turn; I doubt you would not be ſo bold, (though you are a Man of Gifts your ſelf) to ſet up for a Teacher, if you were aſſured, or but thought, that you ſhould be exported amongſt the reſt of the Commodities, with which the Nation is clogged and overcharged, and for which we want a good Market: and I believe it would cool the Courage of the hotteſt Zealot, and keep him from ſetting up a Trade to which he never was bound Prentice, a Retayler of Diſobedience and Faction.

Marpr. O ſad! What ſay you? Would you have us ſold for Bond-men amongſt the Commodities of the Nation? I thought what a Conſcience men of your Principle have.

Kingl. Still more miſtakes! I have you ſold? Why, you are ſuch ineſtimable Jewels as are no bodies Money unleſs it be the Grand Seigniors; It may be you might become the Turbant; but I dare ſay, no Chriſtian Prince will venture at you for all your Luſtre, nor think you ornamental to his Diadem, which I fear few of you have a kindneſs for, becauſe it carries a Croſs at top on't, and for other Merchants, I know none that trade in Noiſe and Buſtle.

Marpr. Good Sir, We love the King, and are as good Subjects as any he has.

Kingl. I am glad to hear it, but I ſhould be far more glad to ſee it, that ſo I might believe it, & it were well if your Words and Actions were at Peace with themſelves; but you are ſo great lovers of Diſſention, that it is impoſſible to find Unity in the ſame Perſon amongſt you, but we will wave that Diſcourſe.

Marpr.

Marpr. And I pray Sir. What would you do with those Multitudes, who will never be brought to hear your Service Book? It may be you would have them Excommunicated, to help the Commissaries and Officials to a little Money for their Absolution.

Kingl. I will not concern my self with what I would have done; but you had no need to tell me what a slight Esteem you all have of that Dreadful Sentence. It is because you do not understand it. However, We will leave it to the Wisdom of those in whose Power it is, both when and where to make use of it. But what Multitudes are these you talk of? Sure you are great Arithmeticians, for you are always at Multiplication, Division and Numbers, Fractions and Multitudes, I would you knew the Golden Rule too.

Marpr. You cannot but know that we are a considerable part of the Nation; and if you would come to one of our Meetings you would be convinced of it.

Kingl. I thank you for your invitation, but I will not trouble you, or add to your supposed Numbers by my Company: and for all your skill in Figures, I believe you have a great many Cyphers amongst you; and if all those who follow you out of Affection to be accounted some-body, or out of little Design and Interest, were taken off, which they would soon be, if they met with a disappointment in those things which induced them to joyn with you, your Numbers would dwindle into an inconsiderable Company.

Marpr. And what must become of those? What must those poor Souls do? Poor Sheep without a Shepherd!

Kingl.

Kingl. It is not impossible but they may by the care of the Magistrates in suppressing sin; by the exemplary Lives of the Clergy, and their care as the Letter there tells you by Evangelical Instructions contained in the Thirty nine Articles, be divorced from those Errors, which they have adopted into the Family of their Faith. Or suppose if they continued refractory, they should be Out-law'd while they Live, and incapacitated to make a Will at their Death; or as the Country-man said, be their own Executioners, and die detestable; What think you of that?

Marpr. I think the like was never heard of before in all the Persecutions that ever were.

Kingl. Pray when you come at home, consult the Statute-Book; for I know you have it by you, if it be for nothing else but to find out creeping holes in Acts of Parliament: You will find 3 *Jac.* 5. something like this against Papists.

Marp. And is there not a great deal of Reason for it? I hope you do not favour Popery and the Jesuits.

Kingl. Not so much as you and your Party do; for you are Recusants as well as they; and till you can make it appear that you are less dangerous to the Peace and Security of the Nation, by your own Judgment you should expect the same Treatment from the Government. And since we are got into the Statutes, pray look over 27 *Eliz.* 2. and you will in the Proem find your Character, and in the Act the Punishment which by your confession (if your designs are the same with the Jesuits) you deserve.

Marp. Well, I am sure we have nothing to do with Antichrist of *Rome*, and it is you that come so near them

them which will never ſuffer us to join with you.

Kingl. Never's a long day; but ſhould ſome of you perſiſt to the laſt Gaſp, that tells us you are not immortal, and certainly we owe ſome care to our Poſterity: I my ſelf have ſown that wood which is like *ſeris factura Nepotibus umbram*: and undoubtedly this would be a means to plant that Peace and Unity, which though it may not advance ſo far as to give us the entire pleaſure of ſecurely repoſing our aged heads under their agreeable ſhades, yet may afford us the ſatisfaction to ſee them grow; and give us hopes, that ſucceeding Generations may be freed from thoſe Dangers which we labour under.

Marpr. We are all at Peace and Quiet, and you would force us into Diſorders and Mutinies.

Kingl. Do you begin Mr.——to ſhew your ſelf in your colours, I thought juſt now you had lov'd the King ſo dearly, and been as good Subjects as any. Sure you would not make Mutinies if it ſhould be ſo. You are Men of Peace and Religion: Certainly you have no other Sword but that of the Spirit.

Marpr. A Worm if it be troden upon it will turn again.

Kingl. Very good! but ſo will not a Sheep when it is led to the Slaughter; I underſtand you. But God be praiſed the Curſt Cow has ſhort Horns. You yet want a Parliament for your purpoſe, and I hope long will. The *Militia* is out of your reach, and there are Guards enough (and no more than enough) about *White-Hall*, to hinder inſolent Petitioners from affronting Majeſty, and crying your old ſtinking Fiſh, No Biſhop. So that whatever

ever your intentions may be, I perſuade my ſelf you are too wary to betray your Good Cauſe by ſhewing both your Weakneſs and Wickedneſs at the ſame time.

Marpr. Well! for all this I hope the Lord will not forſake his People, or ſuffer us to loſe ſo many good men.

Kingl. It is ſtrange this ſhould be a loſs, when the outright loſs of 10000 better men in a Battel to ſecure or obtain our Peace would not be thought a loſs, but an advantage to the Publick: and hereby not only their Lives, but many thouſands may be ſaved hereafter, for any thing we know.

Marpr. Sir, You create fears to your ſelf which we are far from the thoughts of.

Kingl. You do well to lull us aſleep with ſinging, Peace, Peace, Huſh, Lullaby Baby. But if there be ſuch fears of Mutinies now, what may there be ſome years hence? When you are grown ſo ſtrong and numerous as by compulſion to endeavour to obtain thoſe Demands which now you dare not petition for.

Marpr. We for Compulſion! we are utterly againſt it, and for Liberty of Conſcience for all men.

Kingl. You tell us ſo now, but what would you ſay, if hereafter your Contagion ſhould ſpread it ſelf amongſt thoſe Perſons who ought to be the defence of the Royal Perſon, our Laws, Property and Religion? amongſt thoſe who may come to be Elected Members——And here a great deal of Company coming in, and the Houſe beginning to fill, they broke off their Diſcourſe, and preſently after, went

vent both one way out of the Door; though they seemed to be of far different Ways in other things; and so I lost the diversion of their further converse, but not the remembrance of what then passed, or at least the principal part and substance of it. *Claudite jam rivos pueri*———

CHAP. XVIII.

The Heads of Separation brought to tryal by the Scripture, proved to be false Prophets by their Fruits, by the Description of them, by the Time of their appearance; the Signs given to know them by. Wolves in Sheeps Clothing. Their pretence to be the Ministers of Righteousness. The way they would evade these Signs; their Plea of not guilty, because not guilty of all, manifested to be vain; and such as, if admitted, will clear all, even Mahomet, *from the guilt of being a false Prophet.*

THAT these Heads of Faction may see that I for my own particular Part have a mind to be serious with them, and that I am in sober earnest, and so far past the *Lusoria arma*, that I will close in with them, and come *ad Triarios*; and to satisfie all those whose strength of Prejudice, or Interest, does not render them utterly incapable of Satisfaction; I do cite them before their own Judges, the Scriptures: let us therefore impartially examine the Character; and then, in God's Name, *Detur Dignissimo*, let it be awarded to those who deserve it most.

THAT

THAT there ſhall ariſe falſe Apoſtles, falſe Prophets, and falſe Teachers in the Church of God, we can make no doubt; having ſo much and ſo plain Scripture for it; ſo many Caveats given us againſt them. *Beware of falſe Prophets,* ſaith our great Lord and Saviour, *which come to you in Sheeps Clothing, but inwardly they are ravening Wolves. Take heed that no man deceive you, for many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many. Falſe Prophets, and falſe Chriſts ſhall ariſe, and ſhew Signs and Wonders to ſeduce, if it were poſſible, the very Elect; but take ye heed, behold I have foretold you all things. For I know,* ſaith St. *Paul, that after my departing ſhall grievous Wolves enter in amongſt you: Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things, to draw Diſciples after them; Therefore watch.* And St. *Peter* is in the ſame mind: *But there were falſe Prophets amongſt the People, even as there ſhall be falſe Teachers amongſt you, who privily ſhall bring in* (or as the παρεισάγω ſignifies) ſhall inſinuate by the By, *Damnable Hereſies, even denying the Lord that bought them,* Denying, or ſcarcely owning, that he is the Propitiation for the Sins of all the World. *And many ſhall follow their pernicious ways,* ταῖς ἀπωλείαις, Their ways which come from *Apollyon,* and are deſtructive to themſelves, to the Peace, Unity, and Safety of the Church and State; by reaſon of whom the Way of Truth ſhall be evil ſpoken of, the Ancient Catholick, or Univerſal Doctrine and Practice of the Church, (βλασφημηθήσεται) ſhall be blaſphemed, or accounted Blaſphemy.

S. Mat. 7. 15.

St. Mat. 24. 4. 5.

St. Mark 13. 5, 22, 23

Acts 20. 29. 30.

2 St. Pet. 2. 1, 2.

NOW as it is moſt certain that there ſhall be ſuch

such Men, so it is no less certain, that it shall be a very great Difficulty to discover and know them.

FOR, first they shall come in the Name of Christ; pretend a Commission from Christ: and so confidently call themselves the Servants and Ministers of Christ, and of the Gospel, as they that really are so.

IN the second place, they shall be able to *draw Disciples after them*; and not a few, but they *shall deceive many*. Nay, so far able, as if it were possible, to deceive the very Elect. And to effect this, it is absolutely necessary, that to deceive the Sheep they should come in Sheeps Clothing, look most innocently, and appear most harmless, good and profitable. Nay, further, they must have the appearance, and resemblance of the Ministers of Righteousness. And this Saint *Paul* tells us is no difficult thing; *For such*, saith he, *are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ*; *and no marvel, for Satan himself is transformed into an Angel of Light*: therefore it is no great thing, if his Ministers also be transformed as the Ministers of Righteousness.

IN the last place, they *shall arise from among ourselves*; and their design shall be to draw Disciples after them.

THAT we may not be mistaken, we must therefore make a Discovery of them, by those Ways, Marks, Signs, and Directions which Christ and his Apostles have in the Scripture given us to distinguish them, and know them by. And therefore, for the fulfilling of any Prediction, we must first

first enquire for the time of its Appearance; and that is all along said to be in the last times or days.

1 Tim. 4. 1. *Now the Spirit speaketh expresly, that in the latter Times some shall depart from the Faith, giving heed*
2 Tim. 3. 1. *to seducing Spirits, and Doctrines of Devils. This know that in the last days perillous Times shall come.*
2 St. Pet. 3. 3. *In the last Days shall come Scoffers, walking after their own Lusts or Desires.* And St. *Jude* tells us
St. Jude 18, 19. who they are, *They who separate themselves.* So far the discovery is clear it shall be in the last Days. The difficulty will be to know when these last Days are, these dangerous Days. St. *Paul* intimates plainly when we are to look upon the Time as the last Days. And having told us that in the latter time some should depart from the Faith he subjoins, *For the time will come when they will*
1 Tim. 4. 3. *not indure sound Doctrine, but after their own Lusts, shall heap up to themselves Teachers, having itching Ears.* And thus far the discovery is plain, that these are those last and perillous Times, which he prophesied should come, and with the most remarkable Asterisk points them out to us. Sure there was never any Age or Time like this for the itching of Peoples Ears, nor for their heaping up to themselves Teachers after their own Desires. And to satisfie himself of this, a man need not take a far Journey or ride a Horse to death; for if he cannot find it true in his own Town or Parish or even at his own Door, he may walk on foot to the next, where he will certainly find it. And so strangely do Peoples Ears itch after Novelties, That let every Day in the Week a Teacher of a new Doctrine come amongst them, a great Company shall run to hear him. Nay, should a man come clothed

with

with outward profession of Sanctimony and Innocence, and with confidence tell them a fine Story out of the *Jewish Talmud* or *Turkish Alcoran*, and pretend it as a new Revelation, I question not but he would have a great many Hearers, and some Disciples. And for their heaping them up to themselves, is it not as evident as the former? When People are not contented with their lawful Minister, (though never so Painful, Orthodox and Pious) who is set over them, and appointed to watch for their Souls, as he that must give an account: but they must heap them up to themselves; have them of their own chusing according to their own Fancies and Desires; and not one, but many, two, three, four, or more Itinerant and Resident, in some little Towns, and far more in Places of good Capacity; for you must know, that as this sort of People make advances in knowledge and Confidence which they call growing in Grace, they are as they think, all taught of God, and are to be Teachers of God. Though that Prophecy, as he himself explains it, was meant of Christ, the eternal Son of God, and fulfilled in him, and by him who was God, and therefore thought it no Robbery to be equal with God; though it is a manifest and the highest piece of Sacriledge in any Mortal Man to arrogate it to himself. And says he, *They shall be all taught of God. Every Man therefore that hath heard, and hath learnt of the Father, cometh unto me, for no man can come unto the Father, except I draw him.* But this will not satisfie them; for to gain the greater Authority and reputation they will apply it to themselves; so that in some places where the infection has spread it self strongly, every

S. *Joh.* 6. 45.

S. *Joh.* 14. 6.

third or fourth House can afford you one or more, if occasion be, either Man or Woman Teacher,
2 *Tim.* 8. 12. though S. *Paul* gives an express Command against these Female Doctresses, and tells us positively a Woman is not to be permitted to speak in the Church, that is, to teach. For which Command I met with one of the most subtile, allegorical, fine-spun Evasions, as far exceeding the Brains of *Origen:* The Woman (saith a Dissenter) must learn in silence, that is, the Flesh; for all Flesh must be silent before the Lord. Very well, reply'd I! and nicely distinguish't, to make us all Hermaphrodites; but how will the Woman part of you by this sobriety come to be saved in Child-bearing?
v. 15. which the Apostle adds as a good encouragement to them to keep them in silence, which you know is a hard matter, and that they may not usurp Authority over the Man: and here the Man and Woman were both silent, wanting some of the old Fig-leaves to make an Apron of, or Apron-strings for an Evasion, by which he might have been convinc't that his Flesh was no Woman.

HAVING proceeded thus far, and found out the Time of their Appearance, it follows that we examine these Teachers: and as Saint *John* saith, Let them pretend never so much to the Spirit, *Try the Spirits whether they are of God: because many false Prophets are gone out into the World.*

OUR most blessed Lord has given us a Criterion, an infallible Touch-stone, to distinguish Gold from Brass, though double gilt; a certain way to know the Wolf though in Sheeps Cloathing, from
Mat. 7 19 the good Shepherd: *By their Fruits ye shall know them.* Not by their seeming good Fruits, their appear-

appearance of Holiness, and profession of Godliness: for in these things they transform themselves into the likeness of the Ministers of Righteousness, or otherwise they could never be able to deceive. It † *v.* 21. is not by their zealous and passionate † *Lord! Lord! for not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven.* It is not by their *Prophecying in his Name, their often and painful Preaching of Christ, of Strife and Envy. No, nor by their wonderful and miraculous Works done (as they say) in his Name. Their converting so many poor Souls from Superstition, Heathenism, and Idolatry, who were better Christians before. For Christ tells us, for all this, he will not know them for his. *Many will say unto me in that Day, Lord, Lord, have we not Prophesied (or Preached) in thy name, and in thy name cast out Devils. and in thy Name done many wonderful Works? And then I will profess unto them, I never knew you; Depart from me you that work Iniquity.* By their ill Fruits therefore it is, by their working Iniquity that we must distinguish them; and without a careful observation of this, it is impossible to know them from the true Prophets, the Preachers and Ministers of Righteousness.

* *The word Prophecy is used for Preaching, & by them so understood in many places; particularly that which they abuse so often to countenance their way, Despise not Prophecying.*

NOW whether the Church of *England* and her Prophets, or these Prophets, are the false, let their Fruits determine? Certainly they who both in Doctrine and Discipline, not only Teach, but practise, in their Lives, Actions and Intentions, a true departing from all Iniquity; from whatsoever is contrary to the Commands of the Gospel:

These are the true Prophets: the Servants and Disciples of Christ, who by these good Fruits may be known by us to be such as shall by him be kno n and owned for his at that Day. And they who under pretences of Piety and the Cloak of Maliciousness Preach themselves and the Interest of their Party, who by their Doctrine and Example teach others, to live in Envyings, Hatred, Strife, Sedition, Disobedience, and (in the most modest Expression of it) Principles of Rebellion; all which are directly contrary to the Commands of Christ, and the Gospel, which are works of Iniquity; they who do such things are workers of Iniquity, and false Prophets; who though they may come in Sheeps Clothing, yet inwardly they are Ravening Wolves. And that the Doctrines and Designs, the Principles and the Practice of these Dissenting, Factious Heads of Parties, do all terminate in these, as in their Center and ultimate End, (however they may be wide enough distant in the Circumference of several of their Doctrines one from the other) has already in the foregoing Pages been shewn; and by their former actions, it has more at large, and beyond the Effrontery of Impudence it self most demonstratively been manifested: and with the Pen of Iron, and Point of their poysonous, though glittering, Diamond, been ingraven in such deep and bloody Characters, as whole Volumes would not contain: and I heartily wish they would give us leave with the general and most gracious Amnesty to forgive and forget; and not by their restless and repeating Machinations, give our Fears, those alarming Passions of Mens Souls, a just occasion to call them to remembrance,

brance, and by comparing paſt Events with preſent Circumſtances, to ſuſpect that they are brewing a ſecond draught in *Circes* Golden Cup, to intoxicate the People, and transform them again into Wild and Savage Beaſts of Prey, to worry the Government; and by the moſt real Lycanthropy to feed upon humane Fleſh.

If they ſhall, (as I do not queſtion but for an Evaſion they will) indeavour to hide the Teeth and Paws of the Wolf, by the ſoft and woolly Words and Proteſtations; that they are far from the thoughts and intentions of thoſe Men of the late times: How can we be aſſured of it? Thoſe very Men ſaid the ſame: and it may be at firſt had not thoſe intentions themſelves, which following ſucceſſes inſpired them with, and as they thought, warranted them in, as may appear by the Confident Motto of their Coin, (of which, for all that) abundance was, like themſelves, Counterfeit, only Braſs plated over; which was; God with us, The Common-wealth of *England*; and if a man may, in ſo ſerious an affair be permitted to be pleaſant, it might be taken notice that God and they were not both of a Side; however they made this ill Conſequence upon their falſe ſuppoſition, *If God be with us, who can be againſt us?* Why do theſe Men write ſo exactly after ſo foul a Copy? Why do they in all things come to ſo near a Reſemblance of thoſe Men, (whoſe words though at firſt moſt ſpecious, yet ended in Actions odious, as well as unexampled to all the World) ſo that an Egg is not liker an Egg than the one is to the other? the ſame Way, if purſued, muſt lead to the ſame End: and till by their Juggling they are

able to caſt ſuch a Miſt not only before mine Eyes, but my Underſtanding and Memory, as to perſwade me that this is not Black and White which all the World calls ſo; I ſhall never be brought to believe any other, but that they are the Children of thoſe (or the Men themſelves) that killed the Prophsts, by the great Zeal they have to build them Monuments; that is, to bury the preſent Church and Government in the Grave of Oblivion. And by their ſo often telling us that the Liturgy is a dead Letter, they plainly give us to underſtand that it is very offenſive to their Noſes and Eyes, and more than time it were (in its own Linnen, the Surplice) buried out of their ſight: and I dare ſay, they are as generous as that *French* King, who being perſwaded to deface the Sepulchre of a great *Engliſh* Captain, who lay Interred moſt magnificently at *Roan*; he replyd I wiſh all my Enemies were as honorably buried. And I hope all ſober and conſiderative Perſons will be of the ſame Judgment with me: I am ſure they muſt, if they love themſelves, their King, Church, or Country, againſt which theſe men are (ſome of them actually, by ſolemn League and Covenant, and Ingagement) ſworn Enemies, though they deny it never ſo often, and pretend never ſo much Innocence, Sincerity, and godly Simplicity of the Goſpel.

BUT ſince there is a neceſſity of a full and clear Conviction, we will bring in more evidence againſt them; and no worſe Men than the Holy Apoſtles: and if ſuch a Jury as Chriſt and his twelve Apoſtles find it *Billa vera*, and that they are guilty of what they ſtand indicted for, let them acquit and abſolve them that can; I am ſure they have

have no hope but by confeſſion and amendment to crave the Pſalm of Mercy.

BUT before we come to theſe Attainders it will be requiſite that we ſtop up one avenue, at which otherwiſe they will undoubtedly all creep out, and eſcape the Judgment of Men, though never the Righteous Judgment of God, who knows all things, and does not judge according to outward appearance, but as things or perſons are in themſelves. If you bring them to any of the Places I ſhall hereafter mention; becauſe every thing in them does not exactly hit them, they will perſwade all the World and themſelves too, I am afraid, that they are not at all concerned in thoſe Deſcriptions of Falſe Prophets, and falſe Teachers. Thus though in their Principles they may be Traitors, and in their Practice Heady, High-minded, *&c.* Yet if they do not forbid to Marry, or to abſtain from Meats; that Place is meant of the Papiſts who do ſo; or it may be they will ſay of the Church of *England*, which commands abſtinence in the time of *Lent*, and upon other Faſts: though that is a Civil as well as a Religious Sanction, as will appear by the Statutes which do injoyn it, 2° & 3° *Ed. Sexti* 19. where the moſt ſatisfactory reaſons are given for the Obſervation of *Lent*. Religious, to encreaſe Godlineſs and Piety, Vertue and Temperance, by faſting and abſtinence: Civil, to increaſe the breed of Cattel and to encourage Fiſhery, which if improved might prove a more inexhauſtible treaſure to us than the *Indian* Mines, as well as it is to our Neighbours, who from Poor and diſtreſſed are by a particular induſtry herein become High and Mighty. *Vide* 5

& 6 Ed. 6. & 5 Eliz. 5. Politick for the increaſe of Navigation, and maintenance of the Navy, which no man that is a true Friend to the intereſt of his Country can be againſt, *35 Eliz. 7.* As for the Command of our Church, it is wholly Religious; Nor does the Church think thoſe Meats unlawful at other Times; and only enjoyns abſtinence, that our Fleſh being ſubdued to the Spirit, we may the better be enabled to obey the Godly Motions of Righteouſneſs and true Holineſs; as the Collect for the firſt *Sunday* in *Lent* teaches us, to pray: which therefore all they who quarrel at or will not pray for, muſt declare themſelves Enemies to; and that they are againſt thoſe Means, which the Church of God has ever in and ſince the Primitive Times, thought ſo conducive to thoſe great ends of Religion.

NOW to ſhew the invalidity of this Plea, we muſt conſider, That the intention of the Apoſtles was to mark out all falſe Prophets of what Perſwaſion, Name, or Diſtinction ſoever. And if none are falſe Teachers or Prophets, but ſuch to whom every thing they mention does agree; then would the Character of Diſcovery, and thoſe Marks of Diſtinction which they give us to know them by, be altogether inſignificant, impracticable and uſeleſs: for it is impoſſible to find all thoſe Deviliſh Qualifications, combined in one Perſon or Sect; no not in *Mahomet* himſelf, who certainly was the greateſt Impoſtor (and it may be *The Falſe Prophet*) that ever was, or will be in the World. And therefore theſe ſigns are promiſcuouſly laid down, but are particularly to be applyed, ſome of them to one Sort or Sect, and ſome

to

to another, as they will ſuit and agree to their Doctrines and Actions: and he is as certainly a Falſe Teacher, (though not ſo great a one) who is wilfully guilty of one or more of theſe ſigns, by which we muſt diſcover the falſe Prophets from the True, as he would be who could really be charged with them all. And if theſe Men do not grant the Truth of this Preliminary Aſſertion, it muſt be becauſe they dare not join Iſſue with us in the Tryal: but being ſatisfied beforehand of their Guilt, are as the Apoſtle ſays of Hereticks, αὐτοκατάκριτοι, *convicted and condemned of themſelves.* *Tit.* 3. 11.

CHAP. XIX.

A further purſuance of the Diſcovery; and that theſe men are falſe Prophets, from the Deſcription of St. Paul. *and St.* Peter. *St* Peter's Μιασμὸς, *and* St. Judes Μιαίνοσι, *conſidered as particularly deſigned to ſhew their Infectious, Contagious Doctrines. Of their deſpiſing Dominions, querulous, unſatisfied, and complaining humour. A ſhort Vindication of the Church from their malicious Aſperſion of being guilty of Idolatry.*

LET us now come to a further and particular Examination of them by the Deſcription which St. *Paul* gives of them who are falſe Prophets, and who were to come in the laſt and perillous Times. God forbid we ſhould lay all that is there ſaid to their Charge. But I fear they will not eſcape unconcerned in a great Meaſure of it; and if nothing elſe would take hold of them, yet *2 Tim.* 3. 1

the

the Sin of Pride there mentioned, will, I doubt, pull them by the Cloak, of which they are so fond. The wisest of Mortal Men tells us, *Only by Pride cometh Contention*; so that it seems there can be no Contention without it, nor would be any but for it. There is a strange Temptation in being a Head, though but of a Faction: Ambition is a Vice as natural as Self-love, and Men take a secret pleasure to be taken notice of, which they think adds much to that esteem which all men desire, and would perswade themselves they deserve from others. That a Man cannot walk the Streets but he shall over-hear an Οὗτος ὁ Δημοσθένης, that is the famous Mr.———is the sweetest and softest Musick to all Ambitious Ears,———*digito monstrari, & dicier hic est*: to have the Porter or Tankard-bearer, or honest Trades-man as you pass by his Shop, point you out with his finger; There goes the precious, godly conscientious Mr.———

Pro. 13. 10

HAD they been truly good and obedient Sons of the Church, for any thing I know of Parts or Excellencies above other Men, they must have gone along in the Common Crowd; and it may be never have been taken notice of: Or at best have been contented with some small Vicaridge or Parsonage; as many Orthodox men eminent for Parts, Piety, and Learning are; who many times, (the more is the pity) are buried alive in some obscure Country Village; where partly by the narrowness of their Fortune, partly by their religious, voluntary and unambitious contentment and humility, they are confined to the knowledge of a few Rusticks, and the next Market Town. For,

Haud

Haud rarò emergunt quorum virtutibus obstat
Res angusta Domi——

Whilst in the mean time, some of these empty Boasts fill a whole City and Country with their noise, and by that and the liberality of their Disciples (who barter ready Money with them for infected breath, swelling pompous Words of Vanity, promises of Liberty, *&c.* with which feigned words they make a real Merchandize of their Hearers) they arrive at such revenues as otherwise they could never have hoped for. And how far even one of these Considerations may transport Ambitious Spirits, let that eternal young *Ephesian* Villain testifie, who merely for Fame burnt that stupendious Temple of *Diana*, justly accounted one of the Worlds seven Wonders: and in a few hours laid those lofty Turrets in Ashes, which all *Asia* had been * so long in rearing. It were well if the same madness, and a far greater Impiety did not possess these Men, who throw the Flames of Dissention into the Church and Temple of the Living God; of which his only Son laid the Foundation with his most precious Blood, and of which he himself is the glorious Top and Corner-stone.

Herostratus.

* *They who write most modestly say it was* 220 *Years.* Pliny *affirms it to have been* 400 *Years in building by all* Asia, *and several Kings of other Countries.*

BUT to go on: Are they not false Accusers? As 'tis in the Margin of the Bible, Make-bates; in the *Greek* Διάβολοι, Common Barrettors in Religious affairs? Do they not fasly accuse us and our Wor-

ship

ſhip of Idolatry, Superſtition, Blaſphemy, and a thouſand other forgeries and calumnies as feigned as they are frequent? Are they not Traytors to their Prince? whilſt like *Abſolom* with fine Words and fair Speeches they ſteal away the Hearts of his Subjects from him; and render him only a King of their Bodies, but not of their affections, which is his moſt glorious Prerogative, the faireſt Jewel, and the ſureſt Guard of his Imperial Diadem: & without which, he is but a King of Bruits, and thoſe not over tame and manageable. It is the common Character of the King of *Great Brittain* amongſt Foreign Nations, that he is *Rex Diabolorum*; a piece of Wit which we may thank the *Papiſts* for firſt inventing, & this ſort of People by the horrid tranſactions of the late times for continuing, and in a great meaſure juſtifying.

2 Sam. 15. 1. to 7.

BUT further; are they not heady as well as high-minded, wilfully wedded to their own ways, and in effect lovers of pleaſures, of their own Pleaſure more than lovers of God, or of his Pleaſure? He would have all *Chriſtians* lovers of Peace, Unity and Concord, to live in Peace, and as much as in them lies to follow Peace; without which as well as Holineſs, he poſitively tells us we ſhall never ſee his face: & which therefore he ſo often recommends as a Duty moſt agreeable to the Goſpel of Peace, the God of Peace, and the everlaſting Prince of Peace. Notwithſtanding all which they care not how they violate & baniſh it from the Church, deſtroy and break the Peace of the State, rather than they will miſs of their ends, and want their own Will and Pleaſure.

IS not all this manifeſt from their Daily Practice? and which they juſtifie, telling us there is a neceſſity laid upon them from their Conſciences

ſciences ſo to do. And which rather than they will not effect, and leſt it ſhould not be as clear as the Sun who they are that the Apoſtle points out unto us in this Deſcription: Are they not of this ſort *who creep into Houſes, and lead Captive ſilly Women laden with Sins, led away with divers Luſts*, variety of deſires, or deſire of varieties and Novelties? I am ſure this part of the Character hits them like the left-handed *Benjamites*, to a hairs breadth; and needs no Comment, or Marginal Notes to explain the meaning.

LET them now with their uſual Confidence deny theſe things if they have a mind to prove themſelves the moſt ſhameleſs *Cretians*, Κρῆτες ἀεὶ Ψεῦσαι, that ever liv'd: and if they cannot deny what is ſo notoriouſly known to all People; let us ſee how they will avoid the juſt Charge of being of the Number of thoſe falſe Teachers who were to come and are now come, in theſe laſt and perillous Days.

NOR will they find much more favour at the Hands of St. *Peter* than of St. *Paul* in his 2 *Ep.* 2. *cap.* Where, after he had been ſpeaking of the falſe Prophets which had been, and ſhould come; all which I will not accuſe them of, there being enough of what is obvious to all Men, eſpecially, or chiefly, ſays he, *Such are they who walk after the Fleſh*; that is, in oppoſition to the Spirit; after the Works of the Fleſh, and not after the Fruits of the Spirit, as before has been often ſhewn: Such as walk ἐν ἐπιθυμίᾳ μιασμοῦ, in the unlawful deſire, or vehement deſire of infecting others, with their own pernicious Ways and Opinions. And that this is no putting the Place to torture, or wreſting of it, but the true and genuine conſtruction, will appear to any Per-

Person, who has but a competent acquaintance with the Greek Language, or any ordinary Lexicon; for ἐπιθυμία, properly signifies all, or any, desires of the inferiour or animal part of us; as is plain by the frequent use, both *Aristotle* and other Greek Authors make of that Word to express the several Passions and Affections of the sensitive Soul: and μιασμὸς, signifies *inquinamentum, contaminatio, conscelerati*o, a defiling by Infection, or Contagion: and therefore amongst Physicians it is the Word, by which they most generally express that sly and insinuating poysonous Disposition in the Air, which spreads abroad a Contagion, and carries about the Infection wherever it comes; and if the vulgar Opinion be true, that those who have the Plague themselves are infected also with a desire of infecting others, it is not at all unsuitable either to the sense of the Words, or the humours of the Men who labour of this Distemper of their Minds. As for the word Uncleanness in the *English* Translation, it seems neither Natural nor Proper; and the rather because I think in all the New Testament the word Uncleanness in the *Greek*, ἀκαθαρσία, excepting only in this place, and that of Saint *Jude*, which is almost *verbatim* the same with this, and given us for the same Employment: Which makes the Conjecture not improbable, that Saint *Peter's* μιασμῷ, and St. *Jude's* μιαίνοντες, must have a more particular signification, than is expressed in the English word, Uncleanness; especially as it is commonly taken for that secret Sin, which therefore is very unlikely openly to discover a false Prophet or Teacher, for which design it is here given us. And another signification

tion than this more proper or Natural, I neither know, nor can any where find. Whether it will bear it or not, let the Criticks determine; ſure I am the Interpretation ſuits but too exactly with the Temper, Actions, and Endeavours of theſe Men, who are but too truly the μιάσματα, *Peſtes Eccleſiæ*, the Plagues of the Church, and it will be well if they be not found to be ſo in the State.

BUT we will not wrangle with them about one word, or ſtand upon what is not evident and apparent; and therefore let them deny if they can, that they are not preſumptuous, ſelf-will'd, deſpiſers of Government; or that they do not ſpeak evil of the things they underſtand not; of the Management of the Affairs of State, at which they are perpetually diſcontented and quarreling. I do not believe they are of the Privy Council, and I hope they never will be; and therefore one may preſume they do not underſtand much of the Affairs of the State. Do they not firſt unfix the Minds of Men, and looſe them from the Foundations of Peace, Unity and Obedience, and then beguile thoſe Souls, which they have made unſtable? Do they not ſpeak great ſwelling Words of Vanity, promiſing their followers if they will hold out, hopes of Liberty of Conſcience here, and Heaven hereafter, and allure Men through the fleſhly Luſts or Deſires, and the much Wantonneſs (that *pruritus audiendi*, Leachery and Itch of hearing) thoſe who before they came amongſt them were clean, eſcaped from them who live in error, who were baptized in the Name of Chriſt, inſtructed in the true Chriſtian Faith, and Evangelical Doctrine? I think what has before been ſpoken upon this Subject

ject is so full and clear, that though they plead not Guilty, it will be no easie matter for them to free themselves.

S. Jude v. 8. v. 15. NEITHER will Saint *Jude* differ from his Brother Apostle. *Likewise these filthy Dreamers μιαίνουσι, defile the Flesh or animal part with strange Imaginations, & strong Phansies and Delusions, and despise Dominions, speak evil of Dignities, the things they understand or know not.* These are they which speak such hard words of God, that by his secret Will he never intended that his Son should be a propitiation for the sins of the whole World, or that he would have all men to repent and be saved; which hard Speeches, these Ungodly Sinners have spoken and taught others to speak against him. Are they not Murmurers, Complainers, μεμψίμοιροι, never contented with their present condition; but ever grumbling, desirous of innovation, given to change, indeavouring an alteration in the Establisht Government? for such an humour the word signifies; such Persons as are *Sorte suâ minimè contenti*: a description so exactly suiting with the querulous humour of these People, that all the Art in the World cannot coyn a fitter. And to conclude all Emphatically, These are they, which separate themselves, Animal, having not the Spirit, how highly soever they may pretend to it; nor having made a further progress in Religion, than what is meer Sensitive or Animal, as the Word Ψυχικοὶ, signifies, such natural attainments, as without Grace Men may, and many Heathens have attained to, unless they may be said to exceed them in the Confidence of proclaiming their own Worth and Merits.

Thus

Thus do they ſtand guilty by their Verdict of Chriſt and his Apoſtles, and if we muſt Judge of them by their fruits, and by the fore-mentioned ſigns, whether they are Falſe Prophets, and Wolves in Sheeps clothing; then here is Separation, Sedition, Contention, Diſobedience, Deſpiſing of Dignities, ſpeaking evil of Dominions, Wrath, Striſe, ſlanderous and falſe accuſations of their Sober, Pious and Lawful Superiours; and much more of the ſame Nature, of which they ſtand daily convicted by their Preaching and Practice.

LET them now (if they can) ſhew that the Church of *England* does either teach or allow any of theſe things forbidden by *Chriſt* or the Goſpel; or that any one of theſe ſigns of falſe Prophets do agree to them: And let all the World judge if the true Sons of the Church, are not the true Miniſters of Righteouſneſs.

AS for their Impeachment againſt us as guilty of Idolatry and Superſtition, all the Art they have uſed for neat this hundred Years has not been able to go further in the proof of it, than a bare ſaying ſo; and that (though pronounced never ſo Magiſterially,) will amount to no more than a feeble Womans Argument: *They are ſo, becauſe they are ſo. Ergo*, they are guilty of Idolatry and Superſtition: Which may be good Logick amongſt their ſilly Apron Diſciples, but will never paſs muſter any where elſe.

AND for their ſlander, That our Clergy, eſpecially the Prelates, are ſo much inclined to Popery; I know not whether it has more Malice or falſhood in it. For they cannot be ignorant, how learnedly ſome former Biſhops and ſome of the preſent Clergy have defended the Proteſtant Cauſe againſt all the Champions of *Rome*: and have ſhewn the forgeries and feign'd Miracles, upon which that Church has built her Uſurpations; how amply have they ſatisfied the World, that we have not left *Rome* as anciently Chriſtian, till *Rome* had firſt left the Ancient Catholick Apoſtolick Faith and Truth?

AND however the Men of this Party made the great

and learned Arch-Bishop *Laud* so much a *Papist*, as for that suspicion or imputation to lose his Head; they are obliged to that Head, which we lost more than he: And the best Arms they can employ against the *Papists*, they must be forc'd to borrow out of his Magazine: and so long as that Incomparable Piece of his against *Fisher* continues in the World, it will be an Eternal Monument of his Learning, Piety and firmness in the *Protestant* Doctrine; and of their false-hood and Cruelty in depriving our Church and the whole *Protestant* cause, of such an able Chief and expert Commander; and for no other Crimes but his Loyalty to his Prince, his Constancy to the Church, and his wearing the Sacred and Venerable Miter. Crimes great enough, if They were Judges, to take off the Heads of all the Bishops in the World.

THEY cannot but know how many several times before a Man comes from a Colledge to a Cathedral he must take the Oaths of Supremacy and Allegiance; and renounce the Church of *Rome*: and therefore they must suppose, That all these Pious and Reverend Fathers will make no scruple of Perjury, of which, if ever they return to the obedience of the Pope, they must be most horribly guilty: but the truth is they care not how much they suppose them guilty, and never think they can render them odious enough, though by the most improbable slanders which their Malice can invent. *God forgive them for it, for sure they know not what they do.*

CHAP. XX.

THE CONCLUSION.

AND now having found them thus guilty, I know they will say, I am a man of a persecuting Spirit, a Reprobate, a Machiavellian; a hard word they use to brand their Enemies withall, and which most of their Party know not what it means, whether a man or a Devil; or something worse if it could be. But it has been the hard measure of those whose names I do so reverence, that it will be the greatest

greateſt honour they can do me to put me in the Rear of them. The Captain of our Salvation was ſaid to be a *Samaritan*, and to have a Devil; and the great Apoſtle tells us he was by ſome accounted their Enemy becauſe he told them the Truth; and ſo long as the World indures it will be ſo: For, *Obſequium Amicos, Veritas odium parit.* Flattery will for a while procure many Friends, but great is the Truth, and will prevail though it raiſes a Man never ſo many Enemies. And if it ſhall be ſaid, All Truths are not fit for all times, I muſt make that Neceſſity plead for me which can do violence to Nature; and which made the Son of *Craſſus*, who before was Dumb, break his Silence with *Regem nolite occidere.* And it would make the dumb Aſs ſpeak the ſecond time, if ſhe were alive, to reprove the madneſs of theſe prophets who run on in the Ways of *Balaam*, to curſe a Church and People whom the Lord hath Bleſſed; and they ſhall be bleſſed, when theſe their Enemies ſhall inherit the Woe, and periſh in the Gainſaying of *Corah.* The very Geeſe will awaken the Guards, when they hear the barbarous *Gauls* ſecretly creeping up the Hill, to ſurprize the Capitol. And the ſilly Curs will bark, when they hear the Evening Wolf coming towards the Fold, to worry the Sheep. Danger opens every Eye, and Fear will open any Mouth.

I do not queſtion but to run through various Cenſures: and am ever ſince I was at School, acquainted with the Fate of books. *Pro captu Lectoris, habent ſua fata Libelli.*

And though it is uncommon, yet give me leave to cloſe this Diſcourſe, with what is uſually the beginning of others, ſomething to the Reader; which I do not becauſe I love innovations, but becauſe I hate long Prefaces, and will not be a Pimp to my own Pen, or Court the coy to caſt their Eyes upon the following Sheets, with Epiſtolary Rhetorick: I had rather have People read, if they think good, and then judge, than judge by the Elaborate Front, and after read what it may be they will not like; and meet with

with Eager Wine after all the Promises of the Carved and Gilded Bush. All I have to say for my self is, That if I have not done so well as I should, I have done as well as I could: and am sure I shall deceive no expectation, because nothing was ever expected from me. If the judicious shall tax me of too much Levity, there is to entertain the greatest Sobriety, even under those little lightnesses, serious truths; and it was the humour of the Age, which has violenc'd my Inclinations; with which even Truth is hardly palatable, without the Ragoust of Droll and Burlesque.

AS for the Airy and pleasant, they will think it too serious; and so it is to play withal: and if it may not by diverting, advantage them; I shall not be offended if they choose what they like better.

AS for my Friends, in which Number I reckon all those that love their Country, Prince, Laws, Liberty, and Religion; they will certainly pardon the Defective Effects of that Zeal and Passion I have for them, and their Interests; though in some things to the severity of Criticks, especially the prejudiced, I may appear to have been so far transported as to seem blind.

AND for my Enemies; to shew them I am a Church of *England* Man, I will forgive them, and pray for them; though for speaking out too plain, they hate me, persecute my Fame, or despightfully use my Reputation; and it may be I am too intent upon Affairs of greater concern, than to turn again and pelt Stones at the Dogs that bark at me; or to be angry, because I am dasht and bespatter'd in dirty Ways; which whoever travels in the same Road of Truth, that I have, must of necessity expect: and though a great Man tells us, *Of Writing Books there is no End*; I will hope there will be such an End, as proceeds from there being no necessity of such Books; because, no occasion for them.

——*Dabit Deus his quoq; Finem.*

F I N I S.